

# THE PICTVRE OF a true Protestant:

OR,  
Gods House and Husbandry :  
wherein is declared the duty and dig-  
*nitie of all Gods children, both Mi-  
nisters and People.*

EPHES. 2. 19. 20.

*Now therefore ye are no more strangers and for-  
reiners, but Citizens with the Saints, and of  
the Household of God.*

*And are built upon the foundation of the Apo-  
stles and Prophets, Iesus Christ himselfe be-  
ing the chiefe corner stone.*

Written by THOMAS TYKE.

LONDON,

Printed by NICHOLAS OKES; and are to  
be sold by *Thomas Archer* in Popes  
head Pallace, neere the Royall  
Exchange. 1609.







TO THE RIGHT

worshipfull Maister *Gabriel*

*Armstrong* Esquire, and to the

*vertuous gentlewoman Mi-*

*stris Margaret Armstrong*

his louing Wife.



Ight worship-  
ful, many, large  
and admirable  
are the bene-  
fits wherwith

the Lord hath honoured vs  
these fifty by-past yearstoge-  
ther. He hath borne vs, as an  
*Eagle* doth her *Birds* vpon his  
wings, and walled vs in with

A 3

his

Deut. 32.11

## The Epistle

Deut. 32. 13

his loue. He hath giuen vs his *Word*, and his *Sacraments* of grace; he hath sent vs his *Prophets*, and *Embassadours*: he hath compassed vs with peace and prosperity, making vs to eat the fruites of the fields, and causing vs to sucke hony out of the stone, and oyle out of the rocke. He hath set most noble *Gouernours* ouer vs: he hath filled our hearts with the ioyes of victories, & hath put the songs of deliuerances into our mouthes.

Deut. 32. 5  
15. 21.

But lamentable is the entertainment, which his loue hath found amongst vs, who (like those ancient *Israelites*) haue corrupted our selues to  
wards



## Dedictory.

wards him by our vices, a peruerse and tortuous generation: who being laden with farnes, haue spurned with our heeles, and prouoked his *Hightnesse* with our vanities.

For first, if we consider the transcendent profanenes and affected ignorance of the *multitude*, & the flagitious irregularities of many desperate *Atheists, Epicures, Nullifidians*, as infestant as the *frogs of Aegypt*, which made the land to stink; it may be truly said of them (vngratefull wretches) that they cast the filth of their feet in his face, they recompence his grace with grace.

Ex. 8, 3, 14.

A 4 lesnesse,

## The Epistle

lesnesse, and presse him with their sins as a *Cart* with sheues not *Men*, but *Monsters*, which (like *Moles*) digge groueling in wickednes (as in the ground) and ceasse not till they haue cast vp a *Mountaine* of hatefull enormities against the hea- uens.

Secondly, if we call to mind & seriously perpend that pestilent and prodigious *Powder-plot*, and some other execrable and vnnaturall attempts and machinations of some of our *Italianated Catholiques* in speciall, & the incorrigible obstinacie of them all in generall, (like the *Sycamore*, which  
the

Notem. 5.  
An. 1605.

## Dedictory.

the more it is moistened, the drier it waxeth) it wil appeare impossible for the to purge themselves of palpable ingratitude and disloyalty; being aduersaries to his truth, settled vpon the lees of their owne feculent opinions, adoring the *Idols* of their owne distempered braines, polluting his worship with superstitious aditions, and bearing no good will vnto his people.

Thirdly, if we do well obserue the preposterous & disastrous studies of many schismaticall and refractarious spirits, their heate, their violence,



## The Epistle

violence and vncharitablenes,  
how vnnaturally they do re-  
iect & reuile their *Mother*, how  
passionately they doe blas-  
pheme the *Church*, which  
God hath planted with his  
owne hand, and with what  
morosity they haue ab-alie-  
nated themselues from their  
*Bretheren*; they can by no  
pretext acquit themselues of  
grear vndutifulnes vnto God,  
being so *turbulent* in his *House*,  
so *disobedient* to their *Mother*, &  
so farre *exorbitant* in all their  
courses; not much vnlike to  
*mothes*, that fret the cloth,  
wherein they breed; to *water-  
boughes*, which hurt the tree,  
from

## Dedicatory.

from which they sprang.

And finally for the more hopeful and ingenuous, if we doe but consider the remifness of too-too many, the retraits, the standings, the distractions, the doubtles, that are too common, too conspicuous (arising partly from the corrupted fountaine of our nature, which is not drained dry till death; and partly proceeding of the vicious ensamples and scandalous demeanure of hypocrites & profane *extravagants*; and partly also through the differences of opinions, and the vnbrotherlike *hanging-off* and *flying off* of many

## The Epistle

many *Romanists* & other *Sepa-*  
*rists*, al *Nouclists*) if these things  
(I say) be well considered, we  
cannot but confesse that we  
are behind in duty, and haue  
not made such vse of Gods  
mercies, as wee should haue  
done.

What remaineth for vs  
then to do? Surely we should  
all repent, all, *All* without ex-  
ception. We should *examine*  
our selues, rectify & *settle* our  
iudgements, and *turne* the cur-  
rent of our harts & liues, &  
*sue* for pardon, bewareing that  
we be not (like *Bowles*) ouer-  
swaied with the wrydrawing  
*Byas* of our owne conceited  
nes



## Dedicatory.

nes and home-bred concupiscence; lest the Lord being exasperated against vs, our day be turned into darknesse, our light into night, our fame into shame, & so be made the spectacle of his wrath, and scorne of the world.

We are Gods House, and the Receptacles of his Spirit, which is the author of holinesse, & the source of perfection: we are his Field, his Vineyard and Garden of delight; our duty therefore is to cleanse & adorne our harts to be faire and fruitfull, pleasing and not offensive. The sunne of righteousness hath shone long amongst vs with  
excee-

1. Cor. 3.  
16.

## The Epistle

exceeding brightnesse (in the *Gospell*) and with his heart hath moulten the *cloudes* about vs, which haue emptied themselves like *bottles* vpon vs; and therefore to testify our pleasantnesse and fertility for the remōstratiō of our gratitude, we should abound in grace, increase in knowledge, and perfume the aire about vs with our fragrant sauors, and not poison it with filthy fumes, like stinking dunghils.

To further this both deserued and desired duty, I haue penned, and now am bold to publish this *Treatate* folowing, which I haue presumed to de-  
dicate

## Dedicatory.

*dicat*e and present vnto your  
*VVorships* in this plight you see,  
(partly for that great respect,  
which you haue euer had of  
Gods faithfull Ministers) wi-  
shing it may find but quiet  
*house-roume* in your hearts, and  
so I shall enioy my wish, and  
it no meane reward.

Now the very *God of peace*  
sanctify you both through-  
out, and so honour you  
with his grace, that hauing fi-  
nished your race in this  
world, you may *rest* and *reigne*  
for euer in the world to come.  
London, October 28. 1609.

*Your VVorships in Christ Iesus,*

THOMAS T Y K E.

(Thel. 5. 23)



Dedication

and present unto you  
in this light you see  
(partly for the great respect  
which you have ever had of  
God's faithful Ministers) wi-  
thout it may and but desire  
to be in your hearts, and  
to I shall enjoy my wife, and  
is to receive reward.

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Now the time  
happens you both through-  
out, and to honour you  
with his grace, that having fi-  
nished your race in this  
world, you may rest and re-  
pose in the world to come.  
London, October 28. 1609.

For my wife in Christ Jesus

THOMAS TAYLOR



## To the godly Reader.



*Here are at this day  
nine sorts of book-  
readers to be found  
amongst vs, & but  
one of them to be  
commended.*

*The first and worst are they, that  
reade to see, and see to carpe and cauil;  
like the Curre, that takes most de-  
light in biting and in bawling; or not  
unlike the flesh-flie, that delighteth  
alwaies in sucking bloud, or sitting  
on the sore.*

*The second are they, that account  
more of smoake then fire, and of a fo-  
ming wit, then of solide wisdom, af-  
fecting nothing in a manner but no-  
uelties & new conceits; how rotten,  
vaine, idle & scurrilous they care not,*

## The Epistle

so they feed their fancie, and procure meriment; like the cow, that had rather drinke puddle then pure water.

The third are they, that will reade things indeed, which may stand them in some stead: but they use to reade by snatches, here and there, euery where and no where; like the Dogges of Nilus, that dranke running, taking here and there a lap as they went: Or if they reade without skipping, it is then with such fury, like lehuies marching, as that they swallow downe their bookes without chewing, and so let their good digesting.

The fourth are they, that preferre the shell before the kernel, and the dish before the meat, regarding the sound rather then the sence, & the outward shape of the worke more then the inward substance; as if a man should delight more in the colour then in the corps: and not much unlike to children, that turne over their bookes,  
but



## To the Reader.

but please themselves best with the painted Babies in them.

A fift kind there are, that reade much, but practise nothing; as if a man should take meat into his mouth to please his tast, but let none goe downe into his stomack to comfort nature. Or if they do practise any thing, it is worse then nothing, base and sinfull; like a filthy Chanell, that receiues the sweet light and heate of the Sunne, but affoords nothing but stinking fumes and infectious smells.

The sixt are they, that had rather reade naturall or humane and ciuill histories, and treatises of arts and sciences liberall and mechanicall, then Ecclesiasticall and diuine discourses; it seemes esteeming more of the Maide then of the Mistris, of humanity more then of diuinity, & of the body more then of the soule; like Æsops Cocke, that set more by a barley corne, then by all the gemmes and iewels in the

## The Epistle

world besides.

The seauenth are they, which reade to talke, and talke to shew themselves (and yet we know that empty barrels and the hollow Drums do make the greatest sounds) as if they read for nothing but to know to talke, and that by talking they might be knowne; regarding more (it seemes) the floating knowlege of the braine, then the soundnesse of the heart and life, and affecting rather to seeme to be, then to be indeed; usually dealing with their bookes as ful-fed children do with their bread, which either play with it, or cast it to the Dogges. So all their religion is placed in their tong, and their substance is but shews and shadowes, like that counterfait of Samuel, and stufte up with wind like a bladder. Though they deuoure whole bookes, yet are they (like Pharoahs kine) as ill fauoured, and as leane & lank for true grace (as by their liues

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## To the Reader.

appeareth) as they were before, and worse the many of the heathen, which neuer truly knew what Christian vertue meant.

There are others, that reade much and profit nothing, but cast up their morsels like a crazy stomach. They come to the well without their pitchers, or else with rinen vessels, having their thoughts distracted, and their head fraught with impertinent studies; like Table-bookes, which being written full already, wil receive no new letters, till the old be razed out in whole, or in part. Or else it is because they run on, and neither looke backe, nor minde their way (but onely labour to ridde ground) nor chew their cudde, nor call on God for his benigne assistance; which of all men ought in all holy enterprises to be desired with earnest suite upon the knees of their soules.

The ninth, which are the onely



## The Epistle

good, are they that reade attentiuely, thoroughly and discreetly, to reap some good, whereby they may do good to themselves and other also, as occasion & their calling serueth, and to these I do propose this booke.

If thou wouldest behold the office of Gods Workmē, & the honour which of duty ought to be performed to them: if thou wouldest know the resemblance betwixt the Church and a Field & House: if thou wouldest see the office and honour of all her children, or wouldest learne how thou maist be rich in the fruits of righteousness, & how to giue the Lord such entertainment, as is well pleasing to him; thou maist, if it please thee to reade, reuolue and ponder these few instructions, which were summarily not long since deliuered to a few by word, and now more largely published to the common view of all by writing. Wherein I do professe plaine dealing and the profit  
of

To the Reader.

of the simplest, rather then obscure  
and curious exactnesse; ever iudging  
it better to walke in the open aire,  
then to run inuisibly in the clouds, &  
to leaue some milke in the brests, then  
to sucke them dry, or presse them till  
they bleed.

The God of beauen and earth make  
them profitable to thee, that walking  
by the in this vale of misery, through  
the wildernesse of this wofull world,  
thou maist one day come, and that in  
season, into celestiall Canaan, the  
Land of promise, and rest upon his  
holy mountaine. Amen,

Amen.

Thine in Christ,

THOMAS TYKE.



Εξάστιχοι Ambrosij Fisheri.

Ταρεσθες ὡς μεταγροιστοῦν; μυστικὸς θεοῖο:  
 Πιστεὶ δ' αἰμασίῃσι ριζιτον, καὶ φων.  
 Ζειδουδαμαλῆος ἀσθῖνις ἐνὶ τοῖς ταμνεῖ  
 Ναματα κικλῶσται, ἡ παλαιοῖο φαις  
 Οὐδ' αὖ τας εἰπαλῖτ, ἱκατὶ βίλοτῳ τ' αἶνα κίς  
 Αἰακὸς ἐν φάλακροι πηρομα δῖμα πιδφ.

1 2. Cor.  
 11. 3.  
 2 Obedia.  
 12.  
 c 2. Reg.  
 18.  
 12. Paulus  
 c Iesse. i.  
 Salamo.

Fallere narramus<sup>a</sup> Colubriū, <sup>b</sup> seruare Ministrum:  
 Auctorum facinus nempe minister agit.  
 Vindicat Aegypto Moses, dat clara <sup>c</sup> Mebushian  
 Lumina, sic animas Iordanis vnda lauat.  
<sup>d</sup> Ensifer ipse ferit, rigat & facundus Apollo,  
 Quemlibet imbri. poten fruge maritet agrum.  
 Nec vult angelicis molem sibi surgere templi  
 Malleotis: vaser hanc condit <sup>e</sup> Iesse satius.

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Ambrosius Fisher.

GODS





# GODS HOVSE

## And Husbandry.

1. COR 3. 9.

For we together are Gods Labo-  
rers: ye are Gods Husbandry,  
ye are Gods Building.

CHAP. I.

*The drift of the Apostle is declared:  
Gods mercy is exemplified: We must  
neither presume nor despaire: Our  
iudgement concerning sinners, must  
be very sparing.*



HE Apostle hauing  
reprehended the  
foolish and factious  
estimation of Mini-  
sters (a disease dan-  
gerous and not  
dead.) hee doth in this verse shew  
P. B. 40. what

what they are, & how they are to be esteemed, to wit, *our eyes* *be*, such as labor with God, for God, and vnder God, in the tilling and husbanding of his *Ground*, in the planting and dressing of his *Vineyard*, and in the building & repairing of his *House* or *Temple*: And hauing briefly dispatched this, he doth also briefly shew what those Christians are, which be not of the Ministry, and what they are to be reputed; to wit, the *Field* and *House* of God. And thus he hath shewed himselfe a faithfull *Shepherd*, and an honest *Surgeon*. Hee doth not onely seeke to preferue his *Sheep* from danger, but hee brings them into their walke and pasture. He doth not onely let his *Patients* see their soare, but he giues them a salue. He doth not only taxe their fault, but he doth also teach thē their duty. Thus we see the meaning of the text in generall; it remaineth now to discusse it in the particulars: and first we will treat of the office and honor of *Ministers*, contained in the former words; *We together*

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are Gods Labourers; And afterwards of the duty and dignity of the people inclosed in the words ensuing: Yee are Gods husbandry, yee are Gods building.

(We) that is, I *Paul* for one, who sometimes persecuted the people of God, and like a wild *Boare* out of the Forrest made a *Hauocke* in his Vineyard, annoying the *Vines* of his owne planting; I, euen I, that persued the faithful, like a *Partridge* on the mountaines, as *Saul* did *Dauid*, and would haue pierced them through with the speare of persecution; Euen I *Saul*, I *Paul* am a *supplanter*, an *Adiutour*, a *Minister*, & *Laborer* of the Lord, against whom I laboured with might and maine before. Whence we may, (as in a mirrour) behold Gods endlesse mercy to him, in making him of a persecutor a Preacher, of a Foe to become a Friend, of Sathans slaue, his owne *Servant*, a labourer in his harvest, a builder of his house, a rearer and repairer of his Temple, a planter and pruner in his Vineyard, which

Doct. 1.

Acts. 8. 3.

b 1. Tim. 1. 12.



## The Epistle

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Ambrosius Fisher.

GODS





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Doct. 1.

Acts. 8. 3.

1. Tim.  
1. 12.



<sup>c</sup> Gal. 1. 13.

once hee thought to supplant and  
<sup>c</sup> wast.

<sup>d</sup> Gal. 1. 15.  
16.

From hence we are first taught, not to despaire of Gods mercy, (say not that thy sins are greater then can bee forgiuen,) seeing so great a sinner obtained so great mercy: for *Paul* was not onely made a Conuert, but also a *Conuerter*: he was not onely called by Gods grace to bee a partaker of grace himselfe, but <sup>d</sup> *he was also called by his grace to be a Preacher of grace vnto others.* He was not onely taken out of the wrong way, and set in the right, but he was also set as a *Marke* in the way to direct and giue ayme to others. Hee was not onely made a *Sheep* of Christ, but also a *Sheepheard* vnder Christ to feed and guide his *sheepe*. In a word, hee was made a Member and a Minister of the Church, not a Plant onely, but a Planter also; a *Vine* and a *Vine-dresser*. Yet we must not presumptuously in hope of mercy, either persecute Gods people: (for they that touch them, <sup>e</sup> *Touch the apple of his eye*;) or addict

<sup>e</sup> Zach. 2. 8.

addict our selues vnto any other knowne enormity: For *Paul* persecuted but <sup>f</sup> Of ignorance, and not of malice, as *Iulian*: and *Dauid* (a man of Gods owne moulding) praised that GOD would <sup>g</sup> Keepe him from presumptuous sinnes. And as wee reade in holy writ, of one notorious Persecutor, who was conuerted and greatly graced, that no man might despaire: so againe we reade but of one, that no man might presume. It is transcendent iniquity for any man to sin in hope of pardon.

1. Tim. 1.

13.

8 Ps. 19. 13.

Secondly, we learne to suspend our iudgements of those that now run the race of wickednes, & are led captiue of the Diuell to fulfill his will with greedines. When *Paul* blasphemed, persecuted and threatned, who could then haue sayed: who would haue thought that he should euer haue bin so changed, as of a Lion to be made a Lambe, of a Scatterer a Gatherer, and of the Diuels limme, Gods faithfull labourer? *Qui fecit reficere potest*: He that made them can mend them.

1. Tim. 13

Acts. 9. 1.

God that formed them, can reforme them. He can turne the streame of their sinfull affection: He can cleanse them with the purging water of his Spirit, and cast the mettall of their soules in a new mould. As by the strength of his arme hee brought his people out of *Egypt*, & set thē in their way to *Canaan*: so he can as easily (if he please) bring these men forth of spirituall *Egypt*, from seruitude vnder sinne and Sathan, and set, yea and settle them in the kingdome of grace, the *Suburbs* & *High-way* to the kingdome of glory. And who knoweth the secret will of God? His counsell is vnsearchable and his <sup>k</sup> *Waies past finding out*. Indeeede we must deplore their present condition; but we may not despaire of their future conuersion. Wee may dislike and reprove them; but we may not deeme thē *Reprobates*: For Gods <sup>l</sup> arme is neuer so short that it cannot saue, neither can the fountaine of his grace be drained dry. His wil is all, which is constant as himselfe, & knowne only to himselfe

Chap.

<sup>k</sup> Rom. II.  
33. 34.

<sup>l</sup> Is. 50. 2.



## CHAP. 2.

*Ministers must not contemne one another: seven reasons are rendered why they should not behaue themselves proudly and scornfully one to another.*

**VVE** Here we see that *Paul* makes *Apollos* one of Gods helpers or labourers as well as himselfe; and yet no doubt there was great oddes betwixt them, not only in eminency of place, but also in excellency of grace. *Paul* was not called a *Of* men, as false Apostles are, and vse to be: nor *By* men, as ordinary Ministers are, and ought to be; but by *Iesus Christ* immediatly to be an Apostle, euen a Minister in the highest calling within the Church, to say nothing of his learning, wisdom, fortitude, constancy and other notable endowments, wherein he did excel, as if he had bin the very *Center* of Gods graces. They therefore, that are any way qualified or aduanced aboue their brethren, must beware

Doct. 2.

Gal. 1. 1.

<sup>b</sup> 1. Cor. 4. 7<sup>c</sup> Psa. 75. 6.<sup>d</sup> 1. Chyon

29. 12.

Iob. 32. 8.

Iam 1. 5.

<sup>e</sup> Prou. 29.

27.

Mat. 23. 12

Iames. 4. 6.

they do not disdain & scorne them.

For first, <sup>b</sup> *What hast thou, that thou hast not receiued? Promotiō<sup>c</sup> cometh neither from the East, nor from the West, nor from the South, but from God that deiecteth one, and erecteth another. Riches and <sup>d</sup> honour, wisdom, learning, and knowledge are of the Lord, who giues and takes according to his will.*

Secondly, <sup>e</sup> *the pride of man shall bring him low, but the humble in spirit shall enjoy glory. Whosoever will exalt himselfe, shall be brought low, and whosoever wil humble himselfe shal be exalted: for God resisteth the proud, and giueth grace to the humble. And as wee see the highest hils haue the shortest grasse: so we see that the haughtiest hearts are the most barren of sauing grace. Pride & piety cannot rule in one house, & reign in one kingdome. Neither is it Christian prudence to procure thine owne grace by the disgrace of thy brother.*

Thirdly, his *one* talent may increase to ten, whereas (it may be) thy *two* shall

shall not exceede *four*e, and perhaps  
wast away to *one*. And better is small  
wine that is fresh & liuely, then stron-  
ger which is become dead and musty.

Thou maist stand at a stay, as the <sup>f</sup> *Sun*  
did in the daies of *Ioshuah*, or else goe  
backward as the shadow did in the  
8 *Dyall* of *Abaz*; whereas he shall in-  
crease and proceede as the day doth  
in light and brightnes til it be noone.  
And it is more honor to rise then fall,  
and to go on, then to stand still, or  
giue backe.

<sup>f</sup> *Iosh. 10.*

<sup>13.</sup>

8 *Isay. 38. 8*

Fourthly, pride procures hatred,  
contention & schismes, and is an vtter  
enemy to fraternity, peace and vnity;  
& he that scorns most, is scorned most:  
for <sup>h</sup> *with what measure ye meate.* (saith  
Christ) *it shal be measured to you againe.*

*Mar. 7. 2*

Fifthly, God may blesse him in his  
poore place, and make his one talent  
more profitable to the Church then  
thy two: yea then thy ten: for it is <sup>i</sup>  
*God that giveth the increase.*

<sup>i</sup> *Cor. 3. 7*

Sixthly, humility, meeknesse and  
modesty, are comly & commendable  
in men of all other callings; there-  
fore



<sup>k</sup> 1. Pet. 5. 5

fore the holy Ghost saith: <sup>k</sup> *Submit your selues enery man, one unto another: decke your selues inwardly with lowliness of minde.* Much more then in Gods Ministers, who ought to be (as Peter speaketh) *τύποι* *Patternes* to the people (not onely *facienda docentes*, but also *docenda facientes*) & as bookes for them to read their lessons in; like that *starre* which went before those <sup>1</sup> *Wise men*, and conducted them to the place where Christ was layed.

<sup>1</sup> Matth. 2.

<sup>m</sup> 1. Cor.  
16. 10. 11.

Lastly, they are the Ministers and *Adiutors* of God, as well as thou that hast greater ornaments, whether in respect of gifts or of glory. Siluer is mettall as well as gold: & the poore man may be as true a subiect as the rich: And if all good ministers haue one Lord, and work in one building, though they haue not one standing, and the same measure of skill, what reason is there that one should maligne and vilipend an other? *Paule* forbade the <sup>m</sup> *Corinthes* to despise *Timotheus*, because hee wrought the worke of the Lord, as hee himselfe did.

did. This reason therefore should  
sway with those that are Ministers  
themselves, and stay them from insult-  
ing ouer one another, as if they were  
not fellow-labourers, and brethren  
in one office, because of some diuersi-  
ty of place, or inequality of gifts.  
The *Sunne* excelleth the *Moone* in  
glory: yet both are starres, and one  
contemneeth not another. The tallest  
*Cedar* will suffer the lowest *Shrub*  
to grow by it without disdain. Hee  
that receiued <sup>n</sup>*Fine talents* did not cō-  
temne him that had but two, but one.  
The foot is a part of the body as well  
as the face, though not so faire: & the  
hand as well as the head, though not  
so comely, or as the heart, though  
not so worthy; yet they haue their  
vse, & there is no contempt betwixt  
them. The eye is more excellent then  
the eare, and the eare more commo-  
dious then the eye, yet they stand  
both in one head without the least  
disdain or enuy. And the strings of  
an Instrument, though differing in  
sound and quantity, are neuertheless  
all

<sup>n</sup> Mat. 25.

Gal. 5. 13.  
26.

all of them strings, and can agree well together. So, euen so, though thou surpasse thy brother, yet despise him not, disdain him not, prouoke him not, but rather *serue him, by loue*: for he is Gods labourer as well as thy selfe, hee workes vnder God, by God & for God, in his Field and building as well as thou that art of parts more excellent, or in place more eminent.

#### CHAP. 5.

*God hath ordained that man should teach man, the reason hereof is fourefold.*

Dolt. 3.

1. Cor. 4.  
13.

**V**VE) Euen we that are sinful men, not holy Angels; yea we that are accounted the *Refuse & Of-scouring* of the world, and reigne not like Princes and Potentates euen wee men, wee despicable and poore men are Gods ministers: euen we despised wretches do labour with him in his Temple. Vs hee hath selected and called to helpe forward his



his Haruest, and to serue him in the building, purging, polishing, and repairing of his house. Whence wee learne these two lessons. First, wee see that it pleaseth GOD, that man should instruct man, and that his Church (which is his *Tabernacle*, and *Garden* of delight) should bee built and husbanded by men. As in the naturall body one member helperth another: and as in the politicall body, one man ouerseeth and gouerneth an other: so in the spiritual & Ecclesiastical body, God hath wisely ordayned that some of the members should direct, relieue, instruct and nourish the rest, prouided alwayes, that they subiect themselues vnto their King Christ Iesus, that they gouerne by his Lawes, and by the Scepter of his word, and feede them with foode prepared out of it; and not with the dregges and drugges of mans inuention, which may besweete sometimes in the mouth, but are alwaies bitter in the maw, hurtfull vnto the

the soule, as pilles of poyson are vn-  
to the body though drenched in su-  
gar.

<sup>b</sup> Exod. 20.  
18, 19.

Now the Lord hath thus ordeyned:  
First because we are weake and time-  
rous, vnable to beare the maiesty of  
his voyce, and the glory of his pre-  
sence. When the *Israelites* had seene  
and heard those maiesticall things,  
(but terrible to flesh & bloud) which  
were shewed at the promulgation of  
the Law. <sup>b</sup> *They fled, & stood a farre off,*  
*and said vnto Moses: Speake thou to vs,*  
*and we will heare; but let not God speake*  
*vnto vs least we dye.* They were men  
as well as we, and we are the sonnes  
of men as wel as they. Some of them,  
as some of vs, were good, and some  
bad: yet all were afraid, all fled; the  
good as well as the bad came to *Mo-*  
*ses*, that God might speake no more  
vnto them.

<sup>c</sup> Gen. 22.  
1.

Secondly, God hath appointed  
this order for the manifestation and  
tryall of our obedience, as hee pro-  
ued the faith of <sup>c</sup> *Abraham*, by com-  
manding him to sacrifice his Sonne  
*Isaack*

*Isaack*: so he proueth our obedience and humility in commanding vs to heare men like our selues, (or perhaps inferiour) and to stoope vnto their ministry, as to himselfe. And as hee said vnto *Abraham*: <sup>d</sup> Now I know that thou fearest God, seeing for my sake thou hast not spared thine only sonne. So may he say to vs, if we shew our selues obedient to his ordinance; Now I know that ye feare my name: yea rather we may assure our selues that wee doe truly feare and obey God, if we doe from our hearts submit our selues to this order, and listen to the voyce of his Prophets attentiuely, as <sup>e</sup> *Lydia*, and with that <sup>f</sup> *Honest* and good heart, which none enioy, none can possesse but good *Hearers*, and Gods faithfull *Obedientaries*.

Thirdly, God hath thus disposed that he might testifie his *Philanthropy* and good will towards his Ministers, in consecrating their mouthes and tongues (being but sinfull and silly wretches) vnto himselfe, so as that his voice shall sound in them, and his Spirit

<sup>d</sup> Gen. 22.  
12.

<sup>e</sup> Act. 16.  
34.  
<sup>f</sup> Luk 8.15.



Spirit worke by them to the founding and erecting of his owne kingdom, and to the confounding and ruinating of the Diuels.

2. Cor. 4.  
7.

Lastly, *g We haue this treasure in earthen Vessels; that the excellēcy of that power might bee of God, and not of vs.*

1. Rom. 1. 16

Seeing we are called and conuerted by sinfull, mortall, and meane men, we are now stayd from ascribing the glory of our conuersion to man, and

1. Cor. 1.  
21.

taught to confesse that the *h Gospell is the power of God (and not of man) to saluation; whom it hath pleased by the i foolishnes of preaching to saue them that beleene.* Therefore we must

\* Gal. 1. 8.

not with the *Swenckfeldians* expect secret reuelations of the spirit: neither must we looke that either God or an Angell should preach vnto vs; but we must be content to heare his voice in man, and to obey his Gospell sincerely preached by man; which is so certaine as that we may not *k* beleue an Angell preaching a Gospell diuerse or contrary to it.

Secondly, wee see the wonderfull  
wise

wisdom of God, who chooseth the  
 1 Foolish, weake and vile things of the  
 world to confound the wise, mighty  
 and magnificent: and we see plaine-  
 ly that God bestowes not his greatest  
 offices alwaies vpon the greatest per-  
 sonages: neither doth he (as worldly  
 Princes vse to do) appoint the migh-  
 tiest & wisest men for worldly might  
 and wisdom, to attempt & atchieue  
 his hard and weighty workes. Hee  
 tooke *David* from the <sup>m</sup> sheepfold, and  
 changed his shepherds staffe into a  
 kingly Scepter. He tooke *Amos* from  
 the <sup>n</sup> focke, and made him his Pro-  
 phet. He made <sup>o</sup> Peter and Andrew of  
 Fishermen to become fishers of men.  
*Paul* saith that he and his <sup>p</sup> Fellow-  
 apostles were the gazing stocke of the  
 world, and as Filth and Ofskauring;  
 yet were they the Lords & Embassa-  
 dors: God had chosen them to be his  
 Labourers, and had set them about an  
 honorable and weighty peece of ser-  
 uice: he had <sup>r</sup> giuen them the word of  
*Reconciliation*, he set them to plant his  
 Church, to supplant the Synagogue  
 C of

1. Cor. 1.

21.

P<sup>o</sup> Pl. 68.70A<sup>o</sup> Amos. 7.

15.

Mat 4 19.

P 1. Cor. 4.

9. 13.

4 2. Cor. 5.

20.

2. Cor. 5.

18.

of Sathan, to collect the dispersed sheep of Christ, to dispell the *Wolues* which sought to kill them, and to save them from the *Foxes* which did annoy them.

## CHAP. 4.

*Gods Ministers should be able to say; We do now labour for the Lord. Two sorts of Ministers are taxed.*

Doct. 4.

**W**E are) He saith not, wee *Haue beene* : nor, *We shall* or *Will be*, but we *Are*. It is good for all men, for all Ministers, especially in good things, to be alwaies in the *Present tense*. The loue of our calling must not vanish like a leame of lightning. Our zeale of Gods *House* must not bee like the *Morning dew*. It is no praise to say wee *haue beene* Gods Labourers, and not to be so now, through the peruerfenes of our spirits, or the witching inticemets of the world. The world must not draw vs from our calling, as it did *a Demas* from *Paul*. The footstool must not be

<sup>a</sup> 2.Tim.4.  
10.



be set vpon the head. We may not worship *Mammon*, and bend our knees vnto the world. Gods *Temple* may not be forsaken for her *Tent*, neither must we be so wedded to our wils, and so farre in loue with our luxurious humours, as that wee will rather go out of the field, and leaue our colours, and forsake our warfare, then we will endure to be let bloud, & tied to good orders. It is an excellent thing to be able to say with *Paul* truly; *We are Gods Adiutors: We are now Gods Workemen: we are in Gods seruice: we labour for him in his field and Temple.* He therefore is to bee condemned, whosoeuer he be, that shall forsake this so holy and so worthy a calling, for the painefulnesse of it, or for that it is not in this base age of the world so duly regarded, as in conscience and common reason it ought to be: or for that the world with her amorous dart, hath stricke through his liuer, & wounded him with her loue; what pretext soeuer he shall make for himselfe. In like maner also those are

to be reprov'd, that shall suffer themselves to be transported with the impostures of hereticall and schismaticall Spirits, or shall sooth vp themselves in their own conceits so, as that rather thē they wil alter their courses, and be diuorced from them, they will leaue Gods field, and forsake his plough they held, & giue ouer building in his *House*, to which they were called by him. Lamentable is the practise of too many, that hauing bin entertained into *G O D S House* for workmen, do lay downe their tooles, and fall to play, to pleasure, and ayme at nothing more, then at their priuate profits. There are many that will labour hard, till they haue hit the mark they shot at ; but then they lift vp the heele, they tread the furrowes at their leysures, and giue themselves to ease and idlenesse. Others there are, that either through discontentednesse by reason of their contempt and poverty, or through their ambition and arrogant ouerweening of themselves, or else by reason of their spiritual lunacy  
and

and affectation of innouation, or through want of fortitude and discretion to confront with, and to stand vndaunted at the scandales, and enormities of the time, or else by reason of their preposterous zeale, irresolute disposition, coueteous inclination, or vngrounded deuotion, doe leaue the scaffold, forsake their station, cast off their burthen, giue ouer their charge, and either follow that *Babylonish* harlot, or worship the fancies of their owne conceiuing. Me thinks it is strange that a man should leaue the seruice of a *Virgin*, to serue an *Harlot*, and change *Ierusalem* for *Babylon*, *Canaan* for *Egipt*: or that any man should forsake a *Vineyard* planted with noble *Vines*, because many noysome weeds do grow, too boldly with them. But the horse doth often cast the rider. The sun is darke to a blinde man. Some make their lust the rule of reason. And some for want of iudgement, can put no difference betwixt place and person, betwixt an whorish garment, and a garment



as an *Whore* hath *vsurped* or got on; as if a *Virgin* should therefore cast her coate away, because a *Strumpet* hath got the like. But wisdome will be iustified of her children. The wise will discerne betweene a *disease* and *death*, betweene a *bleare eye* and a *blind*, betweene a *Citty* and her *walles*, a *face* and her *freckles*. It is a leaud sonne that wil deny his mother for her clothes, and an ill seruant that will forsake the loyall and chaste *wife* of his maister, to follow one that is diuorced from him for *adultery*. It is no wisdome for thee to contemn the house in which thou first drew breath because it is not couered or glazed to thy minde, and no good dealing for thee to discharge thy selfe of that charge, which God hath charged thee withall; to neglect or leaue thy place, thy calling, whether it bee through the loue of the world, the drowlesse of thy sluggish nature, or the pertinacious entertainment of thine owne nouell conceits. If thou hast euer beene Gods workman, be  
sc

so still, and that not in title onely, but in truth: let all be able to say with S. Paul: we are Gods Adiutors. Better it is, *not to haue beene* such, but *now to be*, then to *haue beene*, but *not now to be*, through our owne default.

## CHAP. 5.

*The Office of a Minister is painefull.*

**V***E are Labourers together)* Doct. 5.  
 If Laborers together, then Labourers : *συναρξοι*, then *εργαται*, if coworkers, then workers. But what? not imperant, but obsequent: not maisters simply, but simply ministers, not equal to God, but seruants of God. God is the only absolute *Architect*, and they are his selected instruments; not physicall & life-lesse, but vocal, voluntary, & liuing. Hence we learne that Gods faithfull *Ministers* are *Labourers* not *Loyterers*. The calling of a Minister, is a calling of labour, and not of lazinesse; therefore the Apostle saith <sup>a</sup> *He that desireth the office of a Bishop, desireth a worthy work.*

<sup>a</sup> 1. Tim. 3.  
1.

The office of a Minister is (*Tam onus, quam honor*) not more honorable then painefull, exacting diligence as well as affoording dignity. *Beneficium postulat officium*, a benefice requires a duty. He that hath his living from the Church, & labors not for the Church, is a robber of the Church. The property of a workman is (*operari, non o-ciari*) to labour, and not to loyter. The Minister is a workman, God hath hired him to worke in his Vineyard. He must hold the keyes of his kingdome in one hand, & the <sup>b</sup> sword of the spirit, (which is the word of God) in the other hand; and all are heauy, all are weighty, and hard to weild aright. He must help to beare the Church, as the <sup>c</sup> *Leuites* did the *Arke*. *Gouernement* is laid vpon his shoulders, and the soules of men are comitted to his charge. If any vnder him do <sup>d</sup> perish by him, God will require their bloud at his hands.

<sup>b</sup> Eph. 6. 17

<sup>c</sup> 1 Chron. 15. 2.

<sup>d</sup> Ezech. 3. 20.



## CHAP. 6.

*Ministers must haue a warrantable calling.*

**N**OW in a Labourer, these seuen things are required. First, a *Lawfull calling*: for it is against all right and reason, that any man should gather his neighbors grapes, or thrust his sickle into his corne without his leaue: and so it is as vniust for any man to presume to labour in Gods Vineyard, to build in his Temple, or to worke in his Haruest, without his leaue and liking. Who dare draw his sword and smite, who dare meddle with his keyes, to open or shut ministerially without his licence? Who dare sit in *Moses* his chaire, vnlesse he haue set him in it, and put his Lawbooke into his hands to vnclasp and explicate it vnto his people? The labourers in the parable wrought not in the <sup>a</sup>*Vineyard* till the Lord thereof had set them on worke. <sup>b</sup>*Vzzah* was slaine because he laid his hand vpon the *Arke* without a calling. *Noah* medled

<sup>a</sup> Mat. 20.

meddled not in the building of the *Arke*, till God had giuen him direction: neither did the *Carpenters* enter vpon that worke without vocation and approbation from *Noah*: & they which built the *Temple*, had licence & command first from *Salomon*, who had his warrant also from aboue. Wherefore then should any meddle with the building of the Church, which is Gods *Arke and Temple*, without sufficient authority, either immediately from God, or mediately from those that haue commission from him to proue and admit men to labour for him? *⁊ No man taketh this honour vpon him, but he that is called of God, as Aaron was.* Christ sheweth that it of right belongeth to the Lord of the *Haruest*, to chuse and appoint *Labourers*, in that he bids his Disciples *⁊ pray the Lord of the haruest, to send forth Labourers into his Haruest.* For how dare men cut downe, or bind vp, & bring in without his bidding and authorizing? *⁊ How shall they preach except they be sent?* The Lord complaineth of

⁊ Heb. 5. 4.

⁊ Luk. 10. 2.

⁊ Rom. 10.  
15.

of some Prophets, that <sup>f</sup>ran vnſent, & prophecied vnſpoken to by him. *Aaron*, and his ſonnes, were ordayned by God to aſſigne the *Koathites* euery one to his office & to his charge: ſo God hath ordained the Gouernors of the Church to cal & conſecrate Miniſters, and to ſet them to their worke. It is an *Anabaptiſtique* conceit to think that any man of learning may preach without *Eccleſiaſticall* ordination, vp-on his owne priuate motion or voluntary pleaſure. The glory of God, the honour of the Miniſtery, the ſecurity and ſolace of their conſciences, and that the people may know that they haue lawfull Miniſters, & may thereby be moued to obay their miniſtery: all theſe claime a calling, & argue the neceſſity of lawfull ordination.

f Ier. 23. 21

8 Num. 4. 19.

CHAP. 7.

*Ministers must be wiſe: their doctrine pure, and their life vpright.*

**S**Econdly, a workeman muſt bee wiſe, that he may behaue himſelfe without



Ministers  
must

*op̄d̄m̄d̄s̄s̄y*  
and  
*op̄d̄m̄d̄s̄s̄y*.

a 2. Tim. 2.  
15.

b 2. Cor. 4.  
2.

c 2. Cor. 1.  
12.

without offence. Discretion is required in a Minister, that hee may please his maister, that he may be an example to his fellowes, that he may leade his life without offence to any, and so gaine credit to his place and person. It is meete therefore, that his doctrine should be pure, and not parti-coloured, and that his conuersation be correspondent: & so he shall shew himselfe truly wise, euen godly wise. Paul writing to *Timothie*, saith: <sup>a</sup> *Study to shew thy selfe approued vnto God, a workman that need not be ashamed, diuiding the word of God aright.* And to the *Corinthians*, he saith of himselfe and of his fellowes, *We* <sup>b</sup> *haue cast from vs the cloakes of shame, and walke not in craftines, neither handle we the word of God deceitfully; but in declaration of the truth, we approue our selues to every mans conscience in the sight of God.* <sup>c</sup> *Our reioycing is this: the testimony of our conscience, that in simplicity and godly purenes, & not in fleshly wisdom, but by the grace of God we haue had our conuersation in the world, & most of all to you-*  
wards

wards.<sup>d</sup> For we are not as many, which make merchandise of the word of God: but as of sincerity, but as of God in the sight of God speake we in Christ.<sup>e</sup> We give no occasion of offence in any thing, that our Ministry should not be reprehended: but in all things we approue our selves as the ministers of God, In like manner, he willeth his sonne Timothy to keep the<sup>f</sup> true patterne of the wholesome words which he had heard of him, and to flye from the lusts of youth, & and follow after righteousness, faith, loue, and peace: & sheweth that euery Bishop must be<sup>h</sup> vnrreproneable, temperate and modest. Ministers (saith Prosper) must not onely instruct the people with the example of a good life, but should also shew them by preaching boldly, both the penalty which abides the rebellious, and the glory which belongs to the obedient. The Doctor of the Church (saith Chrysostome) by teaching and lining well, teacheth the people how to line well: but by lining wickedly, teacheth God how to condemne him. Aaron was appointed to weare Thummim on his brest-plate vpon

<sup>d</sup> 2. Cor. 2.  
17.

<sup>e</sup> 2. Cor. 6.  
3.

<sup>f</sup> 2. Tim. 1.  
13.

<sup>g</sup> 2. Tim. 2.  
22.

<sup>h</sup> 1. Tim. 3.  
2.3.

In Mat. 25.

<sup>i</sup> Exod. 28.  
30.36.

vpon his heart, and <sup>i</sup> a plate of pure gold vpon his forehead, whereon was grauen, *Holinesse to the Lord*. So euery Minister should haue the *Thummim* of an vpright heart, & carry the goldē plate before him of an holy life.

<sup>k</sup> Gen. 6.14

The *Arke* was commaunded to be pitched within and without with pitch: so should euery minister be pitched with grace on the inside of his heart, and on the outside of his life, and so he shal be better armed, against wind and water. The *Snuffers* of the

<sup>i</sup> Exod. 35.  
38.

candlestick for the <sup>1</sup> *Tabernacle*, were cōmaunded to be made of pure gold: those that snuffe others should be pure themselues. *Turpe est doctori, cum culpa redarguit ipsum*: It is a shame for a man to correct another, and not to direct himselfe, or to weed his neighbours corne, and to suffer the weeds to choke his owne. It is a shame for a Phisitian, to proffer Phisick to others, and yet to see and suffer himselfe to rot with diseases. Phisitian first cure thy selfe. Pluck <sup>m</sup> forth thine *OWNE* moat, thine *OWNE* beame first. He that  
admo-

<sup>m</sup> Mat. 7.5



admonisheth another of that, where-  
 in himselfe remaineth wilfully faulty,  
 doth giue him the cleare wine, and  
 keepeth the dregs to himselfe; resem-  
 bling a *Diall* or *Watch*, which profit  
 others by shewing how the day pas-  
 seth, but themselues nothing at all.  
 They which teach wel, and liue wick-  
 edly, confute their doctrine with their  
 deedes, and condemne their practise  
 by their preaching, and so make them  
 selues abhominable to God and man.  
 For vnto the wicked God saith: *What*  
*hast thou to doe to declare mine ordina-*  
*nces, that thou shouldest take my covenant*  
*into thy mouth, seeing thou hatest to be*  
*reformed, and hast cast my words behind*  
*thee? And speaking to some corrupt*  
*and vngodly Priests, he saith; There-*  
*fore* *haue I also made you to be despised,*  
*and vile before all the people, because yee*  
*kept not my waies, but haue been partia*  
*in the Law.* A good *P* preacher liuing  
 lewdly, may haue the name of life, as  
 the *P* Angel of the church at *Sardis* had,  
 yet he is dead in himselfe. He may by  
 Gods blessing benefite another, but he  
 is

*Ps.* 50. 16.  
17.

*Mal.* 2. 9.

*Reu.* 3. 1.

is his owne bane; like a *post* set in the way, which rots it selfe, whiles it stands to direct others. Let vs therefore looke well to our selues.

Exod. 27.  
20.

The 9 lamps of the *Tabernacle* were to burne alwaies, and therefore God commaunded, that their oyle should be pure oliue beaten. Ministers are, or ought to be *Lamps* to the people; therefore that they may shine alway to giue them light, their oile must bee pure, they must strue to be perfect.

Ps. 93. 5.  
Isay. 52. 11.

*Holinesse becommeth Gods House for euer. Be ye cleane, that beare the vessels of the Lord. Be holy like your Maister.*

Ps. 25. 14

*For he reuealeth his secrets to thē that feare him, and walke before him. The weights and measures of the Sanctu-ary weretwifas big as the other: so the vertues of the Ministers of the Sa-tuary, should much exceed other mens. They ought to be Glasses, to ad-mit and transmit the Sun-beames of Gods graces; therefore they should be bright and cleere. The Stars are free from elementary corruption. Mi-nisters are as Stars to giue light vnto the*

the sons of men; let them therefore be free from worldly pollution. They labour to present the Church a pure *Virgine* vnto Christ her Husband: let them therefore labour against impurity in themselves. *Gregory* Bishop of *Nisse* saith of *Basill* the great, that he desired, (*Per puritatem appropinquare Deo*) to draw neare to God by purity. It is sayd of *Bucer* that he brought all men into such admiration of him, that neither his friends could sufficiently praise him, nor his enemies in any point, find fault with his singular life and sincere doctrine. A godly life and good doctrine, should be wedded, without diuorce in euery minister.

<sup>u</sup> *That which God will haue coupled, let no man put asunder.* The Priests kept the fire burning vpon the<sup>x</sup> Altar continually, and neuer let it goe out. So we that are Ministers, should keepe the fire of Gods graces, continually burning vpon the Altar of our hearts within vs, and the lamp of a vertuous life shining alway without vs, that men<sup>x</sup> may see our good workes, and

D glo-

<sup>u</sup> Mar. 10.

9.

Leuit. 6. 13.

x Mat. 5. 16.



y Mat. 5. 13.  
14.

z Eccl. 50.  
6. 7. 10.

glorifie our father in heaven. A licentious life robs the tongue of her liberty, and disgraceth the Teacher; but an honest hart accompanied with a religious life doth commend the owner, and makes him bold, as a *Lion*, and vndanted in deliuering the truth. Ministers are the y *Salt* of the earth; therefore they must be both sauoury themselues, and also season others with the salt of wholesome doctrine and of an holy life. They are the *Light* of the World to giue light vnto others by their life & learning. They are called *Presbyters* (*Priests*) or *Elders*; therefore they should cast off all youthfull lightnesse, lusts, and inconstancy, and attire themselues with such sanctimony and Christian grauity, as may procure them reuerence and authority with the people; like the highest Planets, *Saturne*, *Iupiter*, *Mars*, that are of the slowest and most regular motion. Ministers should be like z *Simon* the sonne of *Onias*, who was as the *morning starre*, and as the *Moone* at her full, as the bright

bright beames of the *Sun*, & as a faire and fruitfull *Olive tree*. They should shine and glister in Gods Temple, and shew themselves liue *olives*, fruitfull in good workes, & godly exhortations. Sincere doctrine and vertuous conuersation are as two *shoulders* or *Pillars*, whereby they are to beare vp Gods Church, Gods Arke. He which preacheth soundly, and conuerseth loosely (*cœtum edificat voce, infernam vitâ*) edifieth the Church by his doctrine, but Hell by his deeds.

An euill Pastor (saith *Augustine*) destroyeth as much with his wicked conuersation, as he buildeth with his doctrine.

On the contrary, a godly life is a good sermon, though not vocall, yet visible and reall. Herod reuerenced *Iohn Baptist*, because he was a good man, not because hee was a good Minister.

The people respect the life more thē preaching: & thinke it better to do & say not, then to say and do not. Therefore the Apostle wisely exhorteth *Timothy* to shew himselfe <sup>b</sup> an example in word, in conuersation, in loue, faith,

<sup>a</sup> Mar. 6.

109

<sup>b</sup> 1. Tim. 4.

12.

and purity. *Charitas a seipso*: Loue begins at home. He that neglecteth himselfe is not fit to take care of others. An euill servant seldom proues a good maister. A bad Disciple seldom makes a good Doctor. He that doth not instruct himselfe is vnmeete and vnworthy to instruct others. Therefore *Paul* aduiseeth the Ephesian Elders to looke to themselves first; *c* *Looke to your selues, and to the whole flocke.* And to the *d* *Corinths* he saith; *I beate downe my body and bring it into seruitude, (for the body, like fire and water, is but a naughty master) lest by any meanes after that I haue preached to others, I my selfe should be reprobued. To say well (saith Beda) and to liue badly, is nothing els then for a man to damne himselfe with his owne voyce, in Pl. 18. Thou art (thou sayest) a guide of the blind, a teacher of the vnlearned, and a light to them which sit in darknesse. It is well: c* *Thou therefore which teachest a nother, teachest thou not thy selfe? Thou that preachest a man should not steale, dost thou steale? Thou that sayest a man should*

*c* Act. 20

28.

*d* 1. Cor. 9

27.

*δευλαγαγω.*

*c* Rom. 2. 2:



not kill, wilt thou starue the soule by with-holding the food, that is conuenient for it? *Thou that sayest a man should not commit adulterie, doest thou commit adultery? Thou that abhorrest Idols, dost thou commit sacriledge? Darest thou practise that thy selfe, which thou preacheest against in others? Thy state is lamentable.* <sup>f</sup> He that knowes his masters will and doth it not, shall be beaten with many stripes: and <sup>g</sup> to him, that knoweth how to do well, & doth it not, to him it is a sinne. And thy condition without repentance is like a *Candlesticke*, that sees nothing it selfe, but carries a candle for others to see by. Thou mayst be a meanes of grace vnto others, and perish for lacke of grace thy selfe. Thou mayest helpe to build others, and rot in thine owne ruines; like the *Carpenters*, that built *Noahs Arke*, which saued him and others, and were drowned themselves in the *flood*. And besides, thy wicked life is very scandalous and hurtfull vnto many, that make examples their lawes, and the practise

<sup>f</sup> Lu. 12. 47.

<sup>g</sup> lam. 4. 17.

of their *Superiours* to be as precepts and patterns for them to follow. And if the roote be rotten, what may be thought of the branches? If Ministers be profane themselves, who like *rootes* should conuey piety to the people, what can bee expected at their hands besides profanenesse and Atheisme, vnlesse God in mercy do restraine and guide them? For the wickednesse of Ministers ( *is serpens malum* ) doth creepe like *Iuy*, and spread like a *leprosie*, and is as pestilent and infectious as the *Plague*. Therefore the Lord saith; <sup>h</sup> *From the Prophets of Ierusalem is wickednes gone forth into all the land*. Wherefore let euery Minister behaue himselfe in Gods house discretely. <sup>i</sup> *He that hath his word, let him speake it faithfully, let him handle it sincerely: and with all let his life be honest*. For other wise ( as *Nazianzone* teacheth, ) He reacheth that with one hand, which he raketh away with the other: he both abuseth his place, and dishonoureth his Maister. If euer he meane to doe good,

h Jer. 23.

15.

i Jer. 23. 28.

good, let him be good. As the fire must be hot, before it can heate the stander by: so if thou desirest to make other men religious, be religious thy selfe: be first hot thy selfe, and thou are likely to make thy neighbour, that stands by thee, and lookes vpon thee, feruent and hot also.

### CHAP. 8.

*Ministers must haue skill, as well as will, to discharge their office.*



**T**Hirdly, a Workeman must haue skill to performe his worke. So should a Minister. For what should hee do with

Gods sword, that knowes not how to vse it? It is a *sharpe and piercing*; it is fit therefore that he which is to handle it, should haue skill to vse it, that he may know when to shake it, and when to sheath it; when, whom, where; and how deepe to strike with it.

(Heb. 4. 12)



Ministers are to wear the *keyes* of Gods kingdom at their girdles. Lest therefore they should *locke*, when they ought to loose, and open; when they ought indeed to shut, they must be men of knowledge, and not *nomi- ces*, voyd of good vnderstanding and dexterity to performe their duty.

<sup>b</sup> Paul requires that a Minister should be *apt to teach*. If he be not (*διδασκτικός*) *able* and apt to teach, how shall he be (*διδασκαλος*) a *teacher*, as euery minister ought to be? If he be (*ἀγραμμάτισ*) vn-learned, how shall he be (*γραμματίς*) a *scribe* able to interpret the *Oracles* of God learnedly? The <sup>c</sup> Minister of God must (*ὀρθοτομεῖν*) *diuide and cut* out the worde of truth aright vnto the people. But how shall he be able to diuide it rightly, when he cannot (*τεμεῖν*) diuide at all, because he wants the *knife* of knowledge, wherewith he should diuide it? What though a man haue a *plough*, if he know not how to plow? What if he haue a *net*, & know not how to cast it? What though he haue a *salue*, if he knowe not how to apply

o 1. Tim. 3.

2.

2. Tim. 2.

24.

c 2. Tim. 2

apply it? And what though a man haue an *axe*, if he haue no skill to vse it? So what can that man do, that hath the word of God, which is as a plow, a net, an angle, a salve, and an axe, if he haue no abilitie, no actiuenesse and skill to vse and handle it?

The<sup>d</sup> *eye is the light of the body*: if it be blind, how darke is that body? Ministers are the *light* of the world, and as the *Eyes* of the Church. Now, if they be destitute of light and sight, the world must needs be darke, and that Church must needs be blind: or else God the *Father of lights* must conferre sight and light, and illuminate them extraordinarily.<sup>f</sup> *Esay* saith that the Lord gaue him the *tongue of the learned*, that hee might knowe to minister a word in *due season* to him, that is weary. Good shepheards and thriving merchants had need to haue knowledge and experience. Ministers are the *Shepheards & Merchants* of Almighty God; therefore they should haue *skill* (as well as *will*) to keepe his sheepe, and husband his wares,

d Math. 6.  
22.  
Mat. 5. 14.

e 1am. 1. 17

f Isay. 50. 4.

Mal. 2. 7.

wares, that his gaine may be the greater, and his fold the fuller. *This is the note* (saith that holy Martyr of God, Bishop Hooper) *to know the Bishops and Ministers of God from the Ministers of the Diuell, by the preaching tongue of the Gospell. The & Priests lippes shall preserve knowledge, saith the Lord.* It is a precept, and not a promise. And the people were inioyned to *seeke the law* at his mouth. Therefore in reason he should be *skilfull* in the law. It is labour lost to seeke a thing, where it is not. In vaine do men go to a *Well*, that hath no water in it. Now if the Priests in the time of the Law were by Gods appointment to be men of knowledge, is it fit that the Ministers of the Gospell should be ignorant; especially there being so much knowledge in the world, as there is at this day? Ministers are Gods *Nurses*: but if their breasts bee drie, how shall his children thrive, that are committed to them? *Jeremy* writeth of a calamity, which befell the *Israelites*, wherein the  
h tongue



h<sup>e</sup> tongue of the sucking childe did cleave to the roose of his mouth for thirst, and in which the children and sucklings did swoone in the streetes, and for hunger died in their mothers bosome. A very pitifull and sore distresse. Verily, as lamentable is their condition, which<sup>i</sup> neuer haue the bread of Gods word broken vnto them, and the sweete milke of wholsome exhortations and instructions powred out before them to feede vpon. Ministers are Gods<sup>k</sup> *Messengers*; therefore they should haue knowledge to deliuer their message discreetly. They are *seers* and *ouer-seers*; therefore they should haue eyes to see and ouer-see. They should be able to discerne betweene vice and vertue, betweene light and darknesse, betweene truth and falsehood, betweene *Sarah* and *Hagar*, betweene a *Indas* and a *Ionathan*, lest they take the one for the other, as *Ixion* did the cloude for *Iuno*. And if the<sup>l</sup> blinde doe leade the blinde, both of them are like to fall

h Lam 4.4.  
Lam. 2.11.  
12.19.

i Pro. 29.18

k Mal. 2. 7.

l Mat. 15.  
14.

fall into the ditch. Those ministers then that cannot reach the people in some competent manner, are too defective; not much vnlike a *cypher*, which fills a place, and increaseth the number, but signifies nothing: and something like to *Players*, which do sometimes represent the persons of Princes, but are not so themselves. *Xanchius* saith, that they only are called of God vnto the Ministry, which besides their godly conuersation, are able to deliuer wholesome doctrine vnto the people. *Quos enim eligit, ac vocat*: for those whom God doth elect and call to any function, he doth also endow them with such necessary gifts, as are meet for that function.

## CHAP. 9.

*Ministers must be faithfull and painfull.*



Fourthly, a labourer must be diligent, faithfull, and industrious. And such a one must every Minister shew himself to be. It is required in the <sup>a</sup> disposers of

a 1. Cor. 4  
2.

of Gods secrets (as Ministers are, that a man be found faithfull. Preach the word (saith the holy Ghost,) <sup>b</sup> be instant, in season and out of season. Cursed is he, <sup>c</sup> that doth the worke of the Lord negligently. If we be diligent in our owne affaires, how much more diligent should we be in Gods? <sup>d</sup> Be diligent (saith Salomon) to know the state of thy flocke, and take heed to the heards. Must men looke to their cattell with diligence, & shall not Ministers look diligently to the soules of men? Idleness for a time may be pleasing, but in the end thereof it will bite like a Cockatrice, and hurt like a Serpent. If men bee carefull to saue their sheepe from dogges, wolues and foxes, if they be diligent to preserue their corne from being cropt and wasted with birds and beasts, and to keepe their houses from being burnt with fire, or beate downe with tempests; how faithfull and laborious should all the Lords Ministers bee to preserue his corne from being eaten vp or troden downe? How carefull should they be

b 2. Tim. 4

2.

c 1er. 48.

10.

d Pro. 27.

23.



e Iob. 1. 7.

f 1. Pet. 5. 8.

g Mar. 23.  
15.h Pro. 27.  
18.

be to defend his house from the fire of contention and schisme? And if fire haue taken hold on it, how painfull ought they to be in flaking of it, and hindering it from proceeding further? If the Diuell <sup>e</sup> *compasse* the earth to and fro, and like a ramping and roaring <sup>f</sup> *Lyon* seeke whom hee may deuoure; If the <sup>g</sup> *Pharisees* would *compasse* sea and land to make one *Profelyte*, one of their faith and faction; And if *Popish* priests ( whose faith and allegiance is pinned vpon *Antichrists* backe ) doe venture life and liberty to subuert the true faith, and to increase the number of *Romish* Catholickes; what paines should the Ministers of Christ Iesus take? what labour should they refuse to maintaine the faith, to saue the soules of men, and to increase the number of true *Beleeuers*, true *Catholikes*, orthodoxall *Christians*? They looke for hire, therefore they ought to labour: no worke, no wages. <sup>h</sup> Indeed he that keepeth the fig-tree, shall eate of the fruite thereof:

of: and he, that waiteth vpon his office, is worthy maintenance: but he which *will not labour* (and can labour) must not eate, though hee would eate. *Possidonius* writeth of *Augustine* Bishop of *Hippo*, that he taught and preached priuarly and publickly, in the house and in the Church; resembling the practise of *Paul*, who (like a faithfull Teacher) *kept backe nothing*, that was profitable, and in *three yeares* space reuealed *all the counsell* of God (behold his diligence) teaching openly, and throughout every house, and by the space of three yeares ceased not to warne *euery one* both night and day with teares: behold his fidelity, industry, and compassionate affection. *Chrysostome* saith, that the Minister of the word ought to be diligent as an *Husbandman*, and careful as a *shepheard*. As diligently (sayth *Latimer*) as the husbandman plougheth for the sustentation of his body, so diligently must *Prelates* and *Ministers* labour for the feeding of the soule:  
both

i 2. Thes. 3.  
10.

k Act. 20.  
20-27. 31.

both the Ploughes must be still going, as most necessary for man. And againe; The Scripture calleth it (the preaching of the word) meate, and not Strawberries, that come but once a yeare, and tary not long, but are soone gone. But it is meate, it is no dainties. The people must haue meate that must be familiar, continuall, and daily giuen them to feed vpon. This was the iudgement of that holy Martyr: and his practise was not different. For (as *M. Fox* saith) he preached for the most part euery Sunday twise, yea when he was 67. yeares of age, and had receiued a bruiſe by the fall of a tree. Like was the practise of *Ambrose* Bishop of *Millain*, whom *Augustine* heard (as he doth report) preach the word of truth soundly (*Omni Dominico*) euery Lords day. This was the practise of those blessed Saints. This is the will of God, and the duty of al godly Ministers, as doth euidently appeare by the consideration of *Pauls* exhortation to the Elders (or Ministers) of the Church of *Ephesus*.<sup>1</sup> Take heed (saith he) to all the flocke,



flocke, whereof the holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with that his blood.

First, let vs consider that wee are the Ministers, not of man, but of God omnipotent, who will kindly reward all that come vnto him, and labour for him with an honest heart, & a good intention, 1. Pet. 5. 4.

Secondly, let vs also remember that we did not thrust our selues into his seruice, but that he chose and called vs; and therefore our labours are not *arbitrary*, but at his disposement and dispensation. Thirdly, we are not called to liue in idlenesse, but to attend, to oversee and feed.

Fourthly, our labours are not spent vpon beasts, but vpon men like our selues, and not about earthly things, but heauenly. Fifthly, our paines belong properly & principally to Gods <sup>m</sup>owne people, euen vnto such as his Sonne hath redeemed with his owne blood, his best blood, his hart blood. If Iacob was consumed in the day

E

with

m Ephes. 4.  
12.  
1. Pet. 5. 2.

Gen. 31.  
40.

with heat,<sup>n</sup> & with frost in the night; if hee endured such hardnesse for Sheepe, for beasts, yea for his Father in lawes sheepe; shall wee take no paines for men? Shall we neglect the Sheepe of Christ Iesus? Shall we bestow no paines vpon the people of God, who is our most gracious father, and more tender hearted then our naturall fathers are, or can be to vs?

Sixtly, we should consider, that these about whome we labour, are subiect to many dangers. Satan & his Angels, the world & their owne corruptions are all of them mortall and most pernicious enemies vnto their soules. And our labours are through the operation of the Spirit very helpfull and commodious both to preserve them from euill, and to conserve and strengthen them in that which is good, yea and to pull them out of the *snarles* of the Diuell, and out of the *briars* of wickednesse. And therefore we should take the greater paines, and thinke no time nor trauell

uell mispent, which we shall spend this way.

Seauenthly, we preach against the idlenesse of men in all other callings, and that not without good cause: for it was <sup>o</sup> one of the finnes of *Sodom*, & is vnprofitable to all states. Wherefore we ought in no case addict our selues to so base a sinne. For otherwise we shall weaken our owne credits, and expose our selues to shame and obloquy. A blacke spot is soone espied in white paper: Ministers are much marked: and few trauelllers there are, if any at all, which would not haue their waies as faire as their Neighbors. Moreouer, the *Scripture* calleth vs *Pastors*. But Pastors must feed their sheepe, and not forsake, nor *flea* them, nor starue them through indiligence and oscitancy. The flocke must be more regarded then the fleece. *Paule* sought <sup>q</sup> *them*, and *not theirs*: the men, and not the money. And, <sup>r</sup> *Woe vnto me* (saith he) *if I preach not the Gospell*. He was exceeding <sup>s</sup> *toyle some* in his

E 2      Mini.

<sup>o</sup> Ezek. 16.  
49.

<sup>p</sup> *Pastoris est pascere, non deglubere.*

<sup>q</sup> 2. Cor. 12  
14.  
<sup>r</sup> 1 Cor. 9. 17  
<sup>s</sup> 2. Cor. 11.  
23.



t Iude. 3.

u Reu. 2. 2.

Ministry, in labours abundant. Iude saith, that he gaue <sup>t</sup> *All diligence* to write of the commune saluation. The <sup>u</sup> *Angell* of the Church of Ephesus was by Christ commended for his *workes and labour*. The ancient Prophets, & those worthy men of God, which he raised vp for the reuealing of that man of sinne, and the restoration of the truth, as *Luther, Zuinglius, Oecolampadius, Bucer, Caluin, Martyr, Jewell, &c.* were exceeding diligent and laborious. It is sayd of that blessed Martyr of God Maister *Bradford*, that he preached the time, that he remained prisoner in the *Counterwise a day continually*, except sickness hindered him.

Being therefore compassed and couered with such a cloude of painefull Ministers, let vs breake through all obstacles, and runne the race of our glorious calling, performing whatsoeuer doth appertaine vnto vs with all patience, diligence, and fidelity. *All*, euen *all* is little inough, and too little. Honor is set before vs: the

*Speare*

*Speare* of vengeance is shaken at vs : the *Cannon* of Gods wrath is planted against vs : the *Constitutions* of the Church doe call vpon vs : the *Commandement* of the great God doth vrge vs : and the holy *Scriptures* do spurre vs to the quicke, and affoord many firme and inuincible arguments to prouoke and perswade vs to the vigilant, faithfull, and laborious execution of our office; Let vs therefore respect and tend it, and behaue our selues like *Labourers*, that need not be ashamed.

*Salomon* saith, *He that withdraweth the "corne* (which is the foode of the body) *the people will curse him*; and shall we thinke that he can escape a curse, which refuseth to preach, and so with-holdeth the corne and the foode, wherewith the soule should be fed? But as blessing shall be vpon his head, that selleth corne: so he that preacheth the word of trueth, and bringeth forth like a good *Steward*, both new and olde out of his treasure vnto the people,

u Pro. II.  
6.

x Pro. 27.  
18.

ple, and breaketh vnto them that bread, that doth relieue the hungry soule (if he do it with care and conscience, and with a purpose to glorifie God and to benefit his Church) he shall without doubt receiue a blessing both from God and Man. The Lord from heauen shall blesse him, and his people shall applaude and laud him. And as *x Salomon* saith that *the seruant which waiteth vpon his Maister, shall come to honour* : euen so surely they, which attend vpon their Ministry, shall be aduanced. They shall haue honour in the hearts of the people. And if God see them fit for further honour, they shall not want it. Let them therefore be watchfull and industrious. And indeed, there is no time since the light of the Gospell brake out vnto vs, wherein greater diligence and fidelity is required at the hands of all Gods Ministers, then now. For *Probitas laudatur, & alget* : vertue is commended in word, but contemned in deed. *Learning* is little respected : *Vice* flourisheth, wicked.



wickednesse increaseth : *Papisme* sprouteth afresh : *Atheists* and *Epicures* swarme like the *flies* of *Egypt* : and of *our owne selues* do many men arise speaking *peruerse things*, to drawe disciples after them; being ready to say with those in *Esay*; *a Stand aloofe, come not neare me : for I am more holie then thou*; being selfe-conceited, and distracted with phantastick questions, and impertinent affaires, and posselt with an erroneous, turbulent, vnstable and blind spirit; leauing *Ierusalem* in stead of *Babel*, euen their mother that brought them forth & bare them; because, *they say*, she is clad with a *Babylonish* garment, and not with one of their spinning. Wherefore greater diligence and attendance should bee giuen, least Gods house be fired ouer our heads, least his plants be spoyled, least his vines be broken downe, least his flowers be rooted vp, and his garden be defaced and ouergrowne with weedes. For howsoeuer *Atheists*, *Papists*, and *Schismatiques* be loose in their heads,

y *Exod.8.*

24.

z *Act.20.*

30.

a *Isa. 65.5.*

b Iudg. 15  
4.

yet are they tied fast together by the  
tailes (like <sup>b</sup> Samsons foxes) with a fire-  
brand of mischief in the midst to  
spoil and burne vp Gods corne, and  
to set fire on his rickes, if they be not  
with great care and labour preuen-  
ted.

*Note.*

c 2. Cor. 8.  
12.

But yet, though euery *Pastor* must  
be painefull, it doth not therefore  
follow that they should all be equall  
in paines. For there are diuersity of  
gifts, variety of ages, distinction of  
places, and difference of strength  
and ablenesse. But if they doe that,  
which is fit for them, and which God  
claimes of them; if there be <sup>c</sup> a willing  
*mind* to performe that, which they  
can, it is accepted with him, who ac-  
counteth the good wil for the worke  
it selfe. Neither is all labour the same  
labour. There is *hand-labour* as well  
as *lip-labour*. And he, that sitteth at  
the helme, may labour as well as he  
that is vpon the hatches. But let no  
man flatter himselfe. For <sup>d</sup> God is not  
(neither will be) *mocked*. He <sup>e</sup> searcheth  
the heart, and recompenseth euery  
man

d Gal. 6.7.  
e Ier. 17.  
10.

man according to his workes. Thou dost but dance in a net, and delude thy selfe. His eyes are neuer shut, and <sup>f</sup> *all things are naked* before them. There is not a thought hid from his knowledge. Fig-leaues, friuolous & feigned excuses, subtill and sophistical euasions cannot serue thy turne, they cannot couer thee. He will find thee out: and <sup>h</sup> *it is a fearfull thing to fall into his hands.*

<sup>f</sup> Heb. 4. 13

<sup>g</sup> Iob 42. 2.

<sup>h</sup> Heb. 10. 31.

CHAP. 10.

*Ministers must be cheerfull in discharging their office.*



Firstly, a Labourer should be cheerefull and alacrious in his businesse, delighting to see his worke go forward.

And this alacrity must be in all Gods Ministers. <sup>a</sup> *God loueth a cheerefull giuer*: euen so likewise he loueth a cheerefull workman. Men must not giue their almes grudgingly or of necessity: so Ministers shold not grudge the Lord of their labours, but be free

<sup>a</sup> 2. Cor. 9. 7.



<sup>b</sup> 1 Chron.  
29.6.9.

<sup>c</sup> 1 Cor. 9.  
17.

free of them. Christ dyed freely for his *sheep*, without the least constraint; why then should not his Ministers feede them freely without compulsion or grudging? To feede them is farre lesse then to dye for them. *Dauid* and his subiects offered <sup>b</sup> *willingly* to the building of a *materiall* Temple for the Lord; why then should not we labour willingly, that he may haue a spirituall Temple to dwell in? yea by how much the spirituall is more excellent thē the material, euen so much more willingly we ought to labor that the building therof may go forward. Euery man is willing to receiue wages, then let him be willing to worke. *Paul* saith, that <sup>c</sup> *hee hath a reward if he preach the Gospell willingly*. Men are vsually very cheerefull about their owne affaires, as in seeking worldly promotion, profites & pleasures; and is it seemely for Ministers to be liue-lesse and leaden-spirited about spirituall and celestiall labours, as in building Gods Temple, and in bringing men to promotion in hea-  
uen

uen, and to the perpetuall pleasures of that blis-full paradise? Shall the Diuell labour alacriously to seduce and peruert men, and shall not they strue as stoutly and as cheerefully to conuert and saue men? The wicked are very forward to commit the works of wickednesse; and shall they be backward to smite down wickednesse, and to practise the workes of godlinesse? Shall wickednesse be *sweete* to the wicked? Can they not sleepe, except they haue done euill? Doth their sleepe leaue them, except they cause some to fall by them? Are they so cheerefull in euill? And shall not we be as cheerefull in the workes of our calling, that we may make some to rise from sinne, and surcease from wickednesse, and come out of the *pit-fall*, and snare of Sathan? Why should not our labours be sweete and pleasing to vs, seeing they be commodious, commendable, and commanded? A man will gladly saue his *Oxen* from perishing, and his sheepe from rotting; and shall not we labour

as

d Iob. 20. 12  
Prou. 4. 16

as gladly to saue men from destruction, and to keepe the sheepe of Christ Iesus frō rotting in their sins? Wilt thou willingly helpe thy sheep out of the ditch, and saue her from drowning; and wilt thou not as willingly labour to drawe forth one of Christs sheepe out of the ditch of iniquity, that it be not drowned with the waters of wickednesse, and be stifled with the mudde of sinfulness? A man is very nimble and ready to preferue his fields from spoyling, his house from burning, and his children from pining; and shall not we be as nimble, as alacrious, and as ready to preferue Gods field from being wasted, his house from being burnt, and his children from perishing and pining away for want of food to comfort and vphold them? Willingly will euery faithfull shepheard feede and gouerne his flocke, which is committed to him. And so *Peter* speaking to the shepherds of that *Arch-pastor* Christ Iesus, exhorteth them to performe their duty with alacrity. *Feed the*

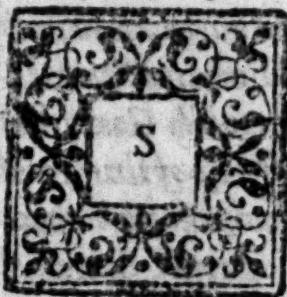


the flocke of God, which dependeth on you, caring for it not by constraint, but Willingly: not for filthy lucre, but as of a Ready Minde. & I passe not at all, (saith Paul) neither is my life deere vnto me, so that I may fulfill my course with ioy.

3 Ad. 20.  
24.

CHAP. II.

Ministers must be valorus, not timorous.



Ixtly, a labourer ought to be courageous and hardy. No discouragemēt, nothing at all must daunt him, nothing must fray him from

his worke, and put him out of his right byas. And they, that are to contend and encounter with that roaring Lyon, had neede to be Lyon-like, valorous and vndauntable. The<sup>a</sup> Builders of the ruined walles of Ierusalem did their worke with one hand, and with the other held a sword. Euen so those, whom God hath called to repaire Ierusalem the praise of the world, should builde with the armour

a Neh. 4.  
17.

armour of the Spirit about them, being full of Christian zeale and fortitude, and wise to prevent the stratagems and assaults of all *Sanballates, Arabians and Ammonites*. They were not cowards that built those walles: neither should they be cowards that work in this building. For here want no enemies: here is both fraud and force. <sup>b</sup> *We wrestle not against flesh & bloud, but against Principalities, against powers, against worldly Gouvernors, the Princes of the darknesse of this world, against spiritual wickednesses which are in high places; euen against Sathan & all the Yeomen of the black Guard.* And therefore we had neede to be full of spirit, and spirituall valour. *Jeremy* was forbidden vnder the paine of death to <sup>c</sup> *feare their faces*, to whom he was to Prophecy. And the Lord speaking to *Ezekiel* saith; *I haue made thy forehead as the* <sup>d</sup> *Adamant, and harder then the flint. Feare them not therefore, neither be afraid of their looks.* By which we see that God would not haue his messengers out-faced, but that

<sup>b</sup> Eph. 6. 12.

<sup>c</sup> Jer. 1. 17.

<sup>d</sup> Ez. 3. 9.

that they should *boldly* deliuer their message to his people. He which winketh at false doctrine, and reprehendeth not the sins of the time and place wherein he liueth, and dares not for feare of contempt or disgrace admonish the persons that offend, is vnworthy and vnfit to be a Minister: who ought to be zealous and courageous, dreading<sup>e</sup> no mans face, but should speake, exhort, and<sup>f</sup> *conuince* in all authority, and shew the people their *enormities* without feare or partiality. Yea hee, that winketh at wickednesse, and hereticall doctrine, and doth not oppose himselfe vnto it, is guilty of it: and is in minde a *Fugitive*, though he moue not from his charge in person. *Quia tacuisti, fugisti: tacuisti, quia timuisti*: Thou hast fled (saith *Austen*) because thou hast held thy tongue. *Veritatem negat, qui eam non libere predicat*: He denieth the truth (saith *Chrysostome*) which doth not preach it boldly. Although (saith *Austen*) he liue well, and yet be either *ashamed* or *afraid* to reprove

• Ier. x8.

f Tit. 2. 15.

s Isai. 58. 1.



h Mich. 3.  
8.

i Kin. 18.  
18.

k 2. Sam. 2.  
9.

l Isay 50.7

m Isay 50.  
6.

reproue them, that liue ill (*cum omnibus, qui eo tacente pereunt, perit.*) He perissheth with all those, which perish whiles he sees and sayes nothing. Aug. grad. I. Abus. I am full of power by the Spirit of the Lord (saith Micah)<sup>h</sup> and of iudgement and of strength, to declare vnto Iacob his transgression, and to Israel his sinne. Eliiah told Ahab to his face, that it was he, and his fathers house, that troubled Israel. Michaiiah likewise boldly told him, that he should not returne in peace from fighting against the Syrians, though his speech vexed him. <sup>k</sup> Nathan told David plainely of his vncleannes and murther, & that without feare. Isaiiah saith, that he had <sup>l</sup> set his face as a flint. And so it seemeth: for he payd them home, he feared no colours, but was as bold in taxing, as they were in offending. <sup>m</sup> He gaue his backe to the smiters, and his cheekes to the nippers, and hid nor his face from shame and spitting; reprouing (notwithstanding all disgraces) both the Princes and the People with great feruency

uency and boldnesse of speech. This was the practise of *John Baptist*: *Christ*, *Paul*, and of all the holy Prophets, and ought as occasion serueth, to be imitated <sup>n</sup> wisely of all the Ministers of God.

This serueth to condemne the coldnesse and fearfulness of those *face-searers*, that dare not rebuke sinne, especially in the audience of the sinner: and which teacheth the truth through feare (as it were) in riddles, ambiguously and in the cloudes, running (as I may say) betweene the skin and the flesh. But such feare is not the feare of God, but the feare of Man. And (as *Bishop Jewel* speaketh) *accursed be that modesty, that drowneth or hideth the truth of God*. And accursed (I say) be that feare, which makes a man silent, when he ought to speake: and dumme, when he should <sup>o</sup> lift vp his voyce, like a trumpet, and shew the people their finnes. Yet here we must all remember that our zeale be directed by knowledge, which should alway go before and make way, and

F

that

n For  
sheep may  
be driuen  
to the  
racks: but  
Lions must  
be fed at  
the staues  
end, lest  
they feed  
on them,  
that would  
feed them

o Isa. 58. 1

p Gal. 6. 1.  
2. Tim. 2.  
25.

that wisdom and pity go with our valour, that all our reproofes and admonitions be performed in loue and in the *P spirit of meeknesse*, with long suffering and patience, without rage and rankor. *Esa*y might cry, but not roare. We our selues are men, and may erre. And if we stand, when others fall, it is by Gods grace, and not through our owne goodnesse. Neither is it lawfull to rebuke sinne with sinne, and to make our selues sinners by disorderly taxing of sinners.

#### CHAP. 12.

*Ministers must perseuere in the faithfull execution of their function.*



Euenthly, a labourer must be *constant*, and not giue over, till his taske inioyned him be fully finished. So the Minister of God shold continue constant in his labours for God. The loue of the world must not make him leaue his labours. He must



must not leaue without the leaue and liking of his Lord, that called him. His *owne* conceipts must yeelde vnto his calling: and his fancies must not make him craze his faith. It is better to beate them, as *Abraham* beat the *a Birds*, that hindred him, then by bending to them, to breake lose from his calling, or to be beat from his businesse, as being vnworthy of it, or vnfit for it. And in a word no feare must fray him: no terror must amaze him: nothing must make him flie off of the hookes. Shall the obstinacy of the people? *Although* (saith *Chrysostome*) *I be not ignorant that I speake in vaine, yet will I not giue ouer: for so doing I shall be excused before God, although no body would heare me*, in 3. Chap. Ioh. And it may be with continual shewring vpon them, their harts will at length relent and waxe soft. Shall their rage, their choler? *The frantique* (saith *Augustine*) *will not be bound, neither would such, as are troubled with a lethargie, be roused: but charity perserueth to castigate the frantique,*

tique, to stirre vp the lethargique, to loue the both. Both are offended, but both are loued. Both of the being molested, so long as their disease cōtinueth, doth take it ill that you shold so trouble the: but both of them being cured they do reioyce. Shall threats & disgraces? Shall the malice & enuy of the wicked? was not Christ disgraced, maligned, calumnized, & euill intreated? Were not all his Apostles hated & persecuted? Shall pouerty driue thee frō thy calling, or make thee to faint in thy calling? Was not Christ poore to Man, that he might make thee rich to God? And were not his Apostles poore? *Gloriosa in sacerdotibus Domini paupertas*: Pouerty (saith *Ambrose*) is glorious in the Priestes of God. A crosse it may be to them, but not a curse. *Paul* was a man of much affliction, yet saith he, *Seeing we haue this ministry, as we haue receiued mercy, we faint not. Non fecisse, sed perfecisse virtutis est*: To worke is not so commendable, as to continue constant in working, till the work be brought to perfection. Ministers must be like the salt

b 2. Cor 4.

1.

salt waters, which hauing once begun to flow, continue flowing, till they come to their full floud. A candle being once lighted, burneth on so long as it lasteth, except it be put out with violence. Euen so they (as *candles*) being once lighted, & set in the church, as in a *candle-sticke*, to giue light vnto the people, by holding out the *lampe* of light, that is, <sup>c</sup> the word of God, they shold burne bright continually;

c Psa. 119  
105.

*Aliis inservientes, semetipsos consumentes*, spending themselves, like *lamps* or *torches*, in seruing & shining vnto others. *Salomon* left not building of a temple for the Lord made of *lifelesse* stones, vntill it was built yp. So should they continue cōstant in building his tēple made of <sup>d</sup> *living* stones, till it be brought to perfection, if in this life it were possible. They should do their best indeauour, and languish not. <sup>e</sup> *Vt desint vires, tamen est laudanda voluntas*. *Paul* laboured constantly in his calling, till God cald him away by death. *Possidonius* saith that *Augustine* preached the word of God cōstantly

d 1. Pet. 2, 5

e Ouid.



2. Pet. 1.  
13.

3. 1. Tim. 4  
13. 15. 16.

(*Vsq; ad ipsam suam extremam aegritudinem*) vnto the extremity of his sickness. Fox saith of Bradford that preaching, reading and prayer was his whole life. These are good patternes, and worthy imitation. Peter saith that he ought in equity<sup>f</sup> to put them in mind of their duty, *whiles he continueth in his earthy tabernacle*. The Minister and his Ministry should cease together, and not one before another. Paul commandeth Timothy to exercise himselfe in, and to *addict himselfe vnto reading, exhortation and doctrine, and to continue in learning*. If wee would duly consider that by preaching the couenant of grace is reuealed, that Gods oracles are explained, and his dispersed sheepe brought home and nourished, that faith is thereby wrought and confirmed, and the children of God begotten and conserued, that his house is builded, his field is eared, his scepter erected, his throne established, his kingdome augmented and Sathan eicted; vndoubtedly it would moue vs

to a continuall and constant execution of our office, without either fainting in it, or forsaking of it. The *Sun* (we see) neuer ceaseth moueing all the while his course is vnfinished. The *Laborers* in the parable wrought vnto the<sup>h</sup> euening, euen till their Lord set and sent his Steward to call them from their worke. So we, that are the Lords *labourers* appointed by him to worke in his *vineyard*, and set in the *Church*, as the *Sunne* in the heauens, to giue light vnto his people, must labour constantly and moue continually till our course be finished, and our taske be ended; we must not giue ouer till our *houre-glasse* be runne out, till our *Sunne* be set, and the *Euening* of our life be shut in, or vntill our Lord and Maister shall call vs from our worke, or send a Messenger to fetch vs. *Salomon* saith; *In the morning I sowe thy seede, and in the euening let not thine hand rest.* All men ought to be constant in their labours, and neuer be<sup>k</sup> weary of well doing; much more therefore Ministers, whose la-

h Mat. 20.  
8.

i Eccl. 11. 6.

k Gal. 6. 9

1 Nehc. 9.  
12.

m Ex. 27.  
20.

n Psal. 15.

o Ex. 29.  
38.

p Isa. 62. 6  
7.

bours are most excellent & commodious, & who ought to be to al other men, as that cloudy<sup>1</sup> and fiery pillar was vnto the Israelites, which led the, and let them see their way to Canaan. God commaunded that there should be <sup>m</sup> *Light alway shining in the Tabernacle.*

The Church militant is Gods spirituall<sup>n</sup> *Tabernacle*. Ministers are the *Light*, that must shine vnto all the members of the Church, yea to those, that yet sit in darknesse & in the shadow of death; and that constantly, alwaies and without intermission. The Lord required a sacrifice of 2 *Lambes* to be offered day by day<sup>o</sup> *continually*. And it were not vnfitting, if ministers did daily in their prayers present and consecrate their people (like those *Lambes*) vnto the Lord. Their duty consisteth not wholly in preaching to them, but also in praying for them, & for the prosperous estate of the whole Church. *P I haue set watchmen upon thy walles, O Ierusalem (saith the Lord) which all the day and all the night continually*



*nally shall not cease. Ye that are mindfull  
 of the Lord keepe not silence, & giue him  
 no rest, till he repaire and set vp Ierusa-  
 lem the praise of the world. ¶ No man  
 (saith Christ) that putteth his hand to  
 the Plough, and looketh backe, is apt to  
 the kingdome of God. He is in truth nei-  
 ther a fit man for the kingdome of  
 grace, nor a fit Minister for the  
 Gospell of the kingdome. The Lord  
 hath put the sword of his Spirit in-  
 to our hands. He will haue vs to  
 hold it constantly, and to shake and  
 brandish it continually neuer cea-  
 sing to kill the sins of the people with  
 it, and causing them continually to  
 die an euerlasting death to sin in  
 this world, that they may liue an eue-  
 lasting life from sin in the world to  
 come; and that being couered with  
 the Canopy of Gods grace in this  
 life, they may be clothed with the  
 robes of his glory in the life to  
 come. Finally, the Lord hath put  
 his Booke into our handes. Wee  
 must vpon all iust occasions open  
 and expound it. We must constantly  
 hold*

q Luk. 9:

62.

hold it vp, and out vnto his People. We must not lay it aside, nor cast it into corners. Our hands in holding it must neuer faint, least the enemies of God and his Church should preuaile and conquer. And so much for the properties of a good workeman.

### CHAP. 13.

*Ministers ought to be peaceable and louing to each other: but yet the refractarie must be bridled.*

Doct. 6.



*Abourers together.*) Seeing that wee worke together with and for the Lord: seeing all faithful Ministers are the Lords Labourers, appointed by God to husband his field, and to repaire and build vp his House, we should all agree and loue one another entirely, that our worke may go the faster forward, and that so we may receiue greater comfort and ioy. The Psalmist describing the wicked, saith, that <sup>a</sup> they smite downe Gods people, and trouble his heritage. <sup>b</sup> Their throat (saith David)

<sup>a</sup> Psal. 94.

4.5.

<sup>b</sup> Psal 5.9.

Psal. 10.7.

David) is an open sepulchre, and their mouth is full of cursing. <sup>c</sup> Destruction (saith Esay) is in their pathes, and they know not the way of peace. But these things do nothing beseeme the Ministers of God, who are, or ought to be (*Pracones pietatis*) the preachers of peace and piety, and not <sup>d</sup> fighters and strikers, but meeke, gentle, and studious of concord and amity. The Word, and not the sword is committed by the Lord vnto them: the word of grace, the word of reconcilment, the sword of the Spirit, and not the sword of Reuenge. If his workmen fall to wrangling, how shal his worke go forward? God hath hired vs to worke, and not to wrangle, *pradicare, non praliari*. If any man lust to be <sup>e</sup> contentious, we haue no such custome (saith Paul) neither the Churches of God. It is mery with *wolues* and *foxes* when the shepheards are together by the eares one with another. Lamentable are those flockes, miserable are those sheepe. We should rather bend then band, and bowe rather then breake,

c If. 59. 8.

d 1. Tim. 3.

2

Tit. 1. 7.

e 1. Cor. 11.

16.



f Mar. 3.  
24-25.

breake, *Ferentes non ferientes*, bearing one with another, and not biting or beating one another, lest we be deuoured one of another. If the builders and plowmen quarrell one with another, their worke must needs be hindred. *If a kingdome (saith Christ) f be deuided against it selfe, that kingdome cannot stand: or if an house be deuided against it selfe, that house cannot continue.* Euen so Gods kingdome vpon earth cannot but be much weakened, and the rearing of his house much hindred, if Ministers (which either are, or ought to be his chiefeft instruments to build his house, and to propagate and vphold his kingdome (be deuided one against another in factions and hostile manner. *Diuide, et regna*: Deuide and reigne is no rule for vsto practise amongst our selues. It was not the true, but the counterfeit mother of the child, that said, *g* *h* *Let it be neither thine, nor mine, but diuide it.* If the builders of old *Ierusalem* in the daies of *h* *Nehemiah* had contended one against another, it had bene

g i. king 3.  
26  
h Nchc. 4.

bene easly for their enimies to haue  
 destroyed both them and their build-  
 ding. So if the Builders of new *Ieru-*  
*salem*, of spirituall and mysticall *Ieru-*  
*lem*, do fight and biker one with ano-  
 ther, they do without doubt expose  
 themselues and their building to  
 the danger of the enimie, that taketh  
 all oportunitie to worke a mis-  
 chiefe. Diuide a ship, and how shall  
 it saile? Diuide the Church, and how  
 shall she hold out vpon the waters,  
 and not be drowned? There is  
 little got, but much lost by con-  
 tention. *Nimium altercando veritas*  
*amittitur*: Ouer-hot contention los-  
 seth the truth; and ouer-great dissen-  
 tion amongst the shepheards scat-  
 tereth and disquieteth the sheepe.  
 The dissention of the<sup>i</sup> captaines was  
 the destruction of *Ierusalem*. But  
 (*pace florent omnia*) true peace (like  
 Aprill shewers) makes all thinges  
 flourish. *Vires unite sunt fortiores*.  
 A three-fold cord is hardly crackt  
 asunder. A sheafe of arrowes is  
 hard

i Iosephus

hardly broken. Thorefore as Labourers of one Lord, as Builders of one House, as plowers of one fiede, as shepheards of one fold, as keepers of one garden, as dressers of one vineyard, as workemen in one haruest, as watchmen of one city, as souldiers of one captaine, as seruants of one maister, and as sonnes of one father, let vs all agree one with another, being coupled fast together by one spirit, like linkes of one chaine, and as if there were but one temperature of all our bodies, and but one soule within them all. And accordingly let vs (*unitis viribus, ac toto conatu*) ioyntly labour with might & maine, that Gods worke may goe forward, that the powers of darknesse may be shaken, that the gates of Hell may be flung from their hinges, and that (sin and sathan beeing dismounted from their thrones) the scepter of Christ Iesus may be set vp in the hearts of his people? If we must loue <sup>k</sup>all men, and if we must be gentle towards all men, is it seemely for vs to hate one  
ano

k 2. Tim. 3.

24.



another? Shall we be spitefull and  
crabbed one vnto another? God is  
loue, and the well spring of true  
peace: and the Diuell is the fa-  
ther of hatred and enmity; there-  
fore it behoueth all the Ministers of  
God to be peaceable and louing,  
that so they may be like the Lord, &  
vnlike the Diuell. If we should labor  
to <sup>m</sup>haue peace with all men, how ear-  
nestly should we strue to haue it a-  
mongst our selues: <sup>n</sup> *Nec minor est  
virtus, quam querere, parta tueri.* Are  
all men bound to <sup>o</sup> be of the like affe-  
ction one towards another, and is it fit  
for vs, that are, or ought to be lights  
and guides vnto others, to be of a con-  
trary affection one to another: Ought  
not the <sup>p</sup> strong to beare the infirmi-  
ties of the weake, and not to please  
themselues: Wisedome and lenitie  
will say so. And ought not the weake  
labour to see their infirmity, and to  
waxe weary of their weaknesse, that  
so there may be a simpathy, and no  
antipathy, peace and not passions,  
concord and not hostility? It is one  
thing

1. Ioh. 4. 8  
1. Thes. 5.  
22.

in Rom. 12  
18.  
a Ouid.

o Rom. 12.  
16.

p Rom. 15.  
1.

thing to be weake, and another thing to affect weaknesse. It is one thing to shew weaknesse, and another thing to shroud and shield it. It is good to confesse it, but bad to professe it. There is a strong weakenesse, and there is a weaknesse, that is weake indeed. All weaknesse is vncommendable, but affected and sturdy weaknesse is vtollerable. This is the *peace-breaker*, and he must be bridled. Easie salues are for easie soares: but *gangrenes* must be pared off, and *fistulaes* must be bitten. The *Leper* must keepe his house. And he, that hath the plague about him, must not come abroad. *Melius est vt pereat vnus, quam vnitas*. It is better to want one, then lose all. It is better to cut off a finger, then to lose the hand. And an honorable warre is better then a seruile peace. We must defend our heads, and maintaine our free-holds. ¶ *Naboth* would not part from his vineyard. He is another *Esau* that will part with his birth-right for a messe of pottage. As we must be *in-*

q 1. kings

21. 3.

r Mat. 10.

16.

Tit. 1. 9.

*nocent*

*innocent as Doves, so we must be wise as Serpents, and stout as Lyons, and beware that too much patience make not the enemy proud and raging. But to returne from whence we haue digressed, shall Paul pray for the Romanes, for other men, that GOD would make them to be like-minded one towards another, and shal not we pray for our selues, and labour by all good meanes, that we may our selues bee so affected one with another? Members of one body are at peace with themselves. The Church of God is a Body, euen the myllicall body of his sonne Christ Iesus. Now faithfull Ministers are Members of this body; therefore they ought like fellow-members to embrace and agree with one another, <sup>u</sup> *endeavouring to keepe the vniity of the Spirit, in the bond of peace, not prouoking and enuying one another, but being subiect to one another in the feare of Christ.* It were a prodigious sight to see the Pillars of a Temple remoue, and rush one against another. The Church is Gods spiri-  
ruall*

[ Rom. 15.  
 5.

[ Eph. 5. 23

u Eph. 4. 3.  
 Gal. 5. 26.  
 Eph 5. 27



w Luk. 23.

12.

Act. 4. 27.

x Rom. 15.

6.

cuall Temple : and godly Ministers are as *Pillars* to beare it vp. Therefore they should stand peaceably one by another, and not iustle one with another. The ministers and instruments of Sathan can conspire together against God. Wherefore then should not the Ministers of God concord & agree together for God? <sup>w</sup> *Herod & Pilate, the Iewes & the Romanes*, could ioyne against Christ: why should not we then consent and labour together for Christ, that the Gospell might flourish in the Christian world, and that Christian religion might spreade throughout the whole world? As <sup>x</sup> *Paul* wished the *Romanes* one heart, that they might with one minde and one mouth praise GOD: euen so should we that are Ministers, tune all the strings of our sinfull soules, and labour for the sweet concent and harmony of all the affections of our hearts, that with one mind & mouth wee may celebrate and preach the Lord, and proclaime the glad tidings of saluation to the sonnes of men by Iesus

Iesus Christ. Neither is it enough if some of vs be thus affected: but wee must all (all without exception) put on this minde. In an *Instrument* wee see that *one* or *two* strings out of tune marre all the musicke: and that in a Quire of voyces one or two being out of order, doe spoyle the melody: *One* iangling *bell* marres the wholering. Euen so a few factious, turbulent and combustiue spirits, that (like *Salamanders* or *Fires flies*) delight in the firy flames of contention, and are in trauell with their *home-bred* conceits, till they haue thrust them out (which are something like thornes in a dogges foot, which neuer leaues licking till hee haue got the out) I say, a few such disorderly & vnquiet spirits, are able & apt (if they be not turned or taken quite away) to marre the musicke of the Church, and to kindle a fire in it. For by nature we are too like to *Gun-powder* or *Tinder*; a few sparkes are able, and would set vs all on fire, if neither Gods grace, nor seuerelawes and

strength of authority did preuent & hinder vs. And that I may conclude this point, if tenne men did carry a great and weighty burthen, & if some of them should kicke or buffet one another, their pace would be flakened, their businesse hindred, & their burthen endangered to fall vnto the ground. The Church of God is a weighty burthen, and Ministers are appointed by God, to beare it vpon their backes. Now if they beate and spurne at one another: or if some of them shall contemne kicke or buffet one another, though others behaue themselves discreetly and orderly: their businesse must needs be hindered, the Church is like not onely to shake and totter, but in danger also to fall and breake. *¶ One* scabbed sheepe may infect a flocke, a little fire may make a great flame, a little leauen doth leauen a whole lump of dough, and one Fox may marre a fold. Either therefore let all agree, let all that beare the burthē, containe themselves in order, or let them that trouble

*v Morbida  
sola pecus  
totum cor-  
rumpit ouile.*



ble the rest, bee thrust out by order. Better it were that nine did beare it alone in peace, then with a tenth, (though his shoulders were as good as *Miloes*, as strong as *Samsons*) that were quarrelous, troublesome and vnquiet.

As we therefore desire the peace of Sion, and the welfare and prosperity of Ierusalem: as we would that the workes of the diuell should be dissolued, his power weakned, and his kingdome lessened: as we loue to see Gods corne to thriue, his vines to flourish, and his building to go forward; let vs <sup>z</sup> *have peace amongst our selues*, and let vs tye our hearts fast together with the linkes of loue. It is an <sup>a</sup> *amiable* thing for brethren to dwell together in vniuity. It is a louely sight to see Minist'ers (brethren by adoption, and brethren by office: brethren in regard of Gods grace and place) to liue together in loue, as it were in a wedlock of loue. Then should they be known to be <sup>b</sup> *Christs disciples*, then should God be glorified, his people

<sup>z</sup> Mark. 9.  
30.

<sup>a</sup> Psa. 133.  
1.

<sup>b</sup> Ioh. 13.  
35.

c Virg.

more abundantly edified, his kingdom enlarged, his enemies scattered, and their owne ioyes increased. We conclude therefore, *c Nulla salus bello, pacem te poscimus omnes.*

## CHAP. 14.

*God is the Architect, Ministers are inferior Agents.*



**O** *F God*) For as much as Ministers are the Lords Synergi, his Coworkers, his Helpers, or helping instrumēt, elected by him, not for any necessity (as if he were not able of himselfe to saue mē without their assistance) but of his free pleasure, for the manifestation of his wisdom, power, grace and authority, and for the triall of our obedience, faith & humility, from hence we learne these lessons.

Doct. 7.

a Ioh. 15. 1.

First, that God alone is the principall Husband of his field, and the onely Architect of his building. My <sup>a</sup> Father (saith Christ) is the Husbandman.

man. And he that buildeth<sup>b</sup> all things is God. Paul planteth, and Apollos watereth, but God<sup>c</sup> giueth the increase. It is the Lord that calleth men to his worke, and directeth thē in his work, and giueth good successe vnto their worke. <sup>d</sup> Except the Lord build the house, they labour but in vaine that build it. <sup>e</sup> I laboured (saith Paul) more then they all: yet not I, but the grace of God, which is with me. Hence it is that <sup>f</sup> Peter commends the founding and establishing of the faithfull vnto GOD. And looke what GOD founds, Sathan shall neuer confound. The Word preached sincerely is not like a physicke medicine, which hath vertue in it by nature to cure a disease: but is as a Conduit-pipe, by which God the fountaine of grace conueieth his grace into the cisterne of our hearts, when as he pleaseth. Neither are Ministers to be reputed as principall Agents, or authors of mans saluation, but as the liuely instruments of God, to whom he hath committed the sword of reconciliation, & the sword

<sup>b</sup> Heb. 3.4

<sup>c</sup> 1 Cor. 3. 6.

<sup>d</sup> Psal. 127

<sup>e</sup> 1 Cor. 15 10.

<sup>f</sup> 1 Pet. 5. 10

<sup>g</sup> 2 Cor. 5. 19.



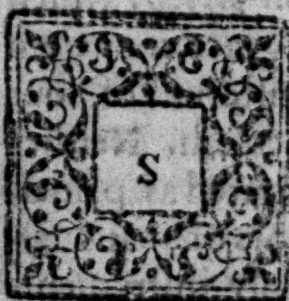
1<sup>st</sup> 2 Cor. 2  
15. 16.

of his spirit, to cut downe the sinnes of his children, and to slaughter their carnall lusts and corrupt affections through the mighty working, of his spirit, accompanying their ministry. And though *Paul* take vnto him the name of an<sup>b</sup> *Architect* or master work man: yet he doth not meane that he is so indeed simply & without comparison. But he was an *Architect* in regard of inferiour Ministers: or because he layed the first stone amongst the *Corinths*, and planted Christian religion amongst them, as there hee sheweth.

#### CHAP. 15.

*Godly Ministers may assure themselves of Gods protection.*

Doct. 8.



Econdly, seeing Ministers worke for God (as *Factors* vnder a *Merchant*) they may well expect his diuine protection in the faithfull performance of their office. A  
Lord

Lord will maintaine the lawfull  
 quarrel of his Labourers; specially  
 if it arise of the diligent and honest  
 executiō of their duty, by him enioy-  
 ned. A puissant and magnanimious  
 Prince will defend his Embassadour  
 so long as he carrieth his meslage dis-  
 creetly. And shall we thinke that the  
 Lord of Lords, & Prince of all Princes  
 will not defend & protect his faithfull  
 servants & Embassadours? Yea he will  
 both protect their persons (as the eye  
 of his wisdom shal see fit) & prosper  
 their meslage in the thing, that a  
 pleaseth him, either to the mollifying  
 of mens minds, as the fire doth wax,  
 or to the hardening of their hearts, as  
 the Sun doth clay; so as that they are  
 vnto him the sweet savour of Christ,  
<sup>b</sup> in them that are saved, & in them that  
 perish: vnto these the savour of death vn-  
 to death, and vnto the other the savour  
 of life vnto life. And this protection &  
 blessing of God his faithfull Ministers  
 in all ages haue ever received accor-  
 ding to his benigne admeasurement,  
 who ayueth alwaies at his own glory  
 which

a Isa. 55. 11.

b 2. Cor. 2.  
15. 16.

c Isa. 50. 7.

d Jer. 1. 8.  
18. 19.c Eze. 2. 3.  
8.Acts 18. 9.  
10.1 Cor. 1. 5.  
Heb 13. 7.

which is the vtmost marke of all his thoghts. Esay being assured of diuine protection saith; *c The Lord will helpe me; therefore shall I not be confounded: therefore haue I set my face as a flint, & I know that I shall not be ashamed.* And the Lord encouraging Jeremy to speake his word boldly, saith, *d I am with thee to deliuer thee. This day haue I made thee a defenced city, and an iron pillar, and walles of brasse against the whole Land. They shall fight against thee, but they shall not preuaile against thee. Behold (saith the Lord to *e Eze-kiel*) I haue made thy face strong against their faces, & thy forehead hard against their foreheads. The Lord hath promised that he will not leaue vs, *f nor forsake vs*: so that we may boldly say; *The Lord is mine helper, neither will I feare what man can do vnto me.* If wee did seriously consider the vndaunted courage of Paul and Luther, their great dangers and deliuerances, and the admirable good successe of their labours, we may see sufficiently, how the Lord graced and guarded their per-*



persons, and watered their Labours with a *floud* of blessings. Now the Lord is the <sup>h</sup> same, that euer he was; as potent, and as gracious. For <sup>i</sup> with him there is no change. His counsel shall stand: and whatsoeuer he hath determined, it shall be done: his purpose cannot but be performed. Therefore we must not be *fainted-hearted*, but confident in his mercy. He will couer vs with the wings of his grace, and cary vs vpō the back of his power ouer all our enemies. He is our *Buckler*, and *Shield* of defence; why should we feare? What need we dread? If God be on our side, who can, or who dare be against vs? <sup>k</sup> O Lord of Hostes, *blesed is the man that trusteth in thee.*

h Heb. r. 12.  
i lam 1. 17.  
IIa. 46. 10.  
II.

k Ps. 84. 12

## CHAP. 16

*Faithful Ministers shall be well rewarded*



Thirdly, we must not onely looke for his assistance and protection: but we may also assure our selues of a *Reward* from

Doct. 9

from him, if we discharge our office with care and conscience as in his sight. A good king will reward and honour a good Embassadour: and a kind Maister will not be vnkind vnto his faithfull seruant. Euen so vndoubtedly, the Lord (that hath both heauen and earth at command) will honour, countenance and kindly reward all his seruants, all his Embassadours, that execute their office, and carry their message wisely, sincerely, and in loue vnto his Maiesty. Their reward is with God, they shall want no recompence. <sup>a</sup> *Euery one of them shall receiue his wages according to his labour. They that turne many vnto righteou(nesse) shall shine as the stars for euer and euer. I haue fought a good fight (saith Paul) I haue finished my course, from henceforth is laid up (in store for me) the crowne of righteou(nesse): not a crowne of gold, but of glory, of immortall glory, and of glorious immortality, purchased by the righteou(nesse) of Iesus Christ, and promised by the righteous God in mercy,*  
but

a 1. Cor. 3  
8

b Dan. 12.  
3.

c 2. Tim. 4  
7-8

but performed in iustice, hauing past his word to giue it. Peter saith that good Ministers<sup>d</sup> shall receiue (ἀμειψίμοι) an incorruptible crowne of glory: a Garland that shall neuer wither, a Crowne that shall neuer be corrupted. He that receiueth a Prophet in the name of a Prophet, shall receiue a Prophets reward. By which it is euident that faithfull Prophets shall not goe vnrewarded. And if they that entertaine a Prophet, because he is a Prophet, shall not misse a reward, then there is little reason to thinke that the Prophet himselfe (behauiing himselfe as a Prophet of God ought to do) shal not be rewarded. The Labourers in the parable receiued their<sup>f</sup> wages of the Lord of the vineyard, wherein they wrought, so soone as the euening came, and were called from their worke by the steward. In like manner so soone as the Lord doth send his Messenger Death to fetch vs out of his vineyard, and to cal vs away from our worke, he will faithfully pay vs our wages; I say not, which we haue deserued

h Pet. 5. 4

c Mat. 10  
41.

f Mat. 20. 8



deserued (for *merita nostra, misericordia Domini*) but which he of his meere benignity hath from all eternity decreed to bestow vpon vs.

The consideration hereof teacheth vs to be diligent, and chearefull in our calling. Our labour is not lost: a reward will come: we shall haue wages for our worke: we shall haue pleasures for our paines. All our water shall be turned into wine: and our sorrowes into solace. Our Lord is louing, and wil not forget the labours of our loue, and the toyle which we take for him. We haue his fauour, and wee shall see his face: we do now enioy his grace, and wee shall one day be partakers of his glory.

#### CHAP. 17.

*Ministers are greatly obliged vnto God: and therfore they should be thankesfull vnto him.*

Doct. 10.

2 Cor. 3  
9.



Ourthly, seeing God hath made vs his Ministers ( of the <sup>a</sup> new Testament ) & hath giuen

giue vnto vs the <sup>b</sup> Ministry of *Reconciliation*: : seeing (I say) that God hath made vs *Instruments* for him to labour for him in his *House* and *Vineyard*: seeing we are become *his* labourers, *his* seruants that is the Lord of all creatures, both Men and Angels; we are euery one taught, ingenuously to confesse our selues to be greatly indebted to him. It is no small fauour that an earthly king sheweth, when out of his whole kingdome he chuseth some few to be his principall *Officers*: or shal take one out of many, & make him his *Embassadour*. And shall we thinke it a smal honor, whē God that heauenly *Monarch* and *King* of all *Kings*, shall elect vs (<sup>c</sup> *Wormes* in respect of himselfe) and make vs his chiefe *Officers* in his *Church*, and his *Embassadours* to carry the ioyfull message of redemption by Iesus Christ vnto his people? Is it not exceeding great fauour, when he that <sup>d</sup> *inhabiteh the eternity*, swayeth the *scepter* of the whole *world*, shall make <sup>e</sup> one of a thousand his *Messenger* and *Interpreter*

b 2 Cor. 5. 2  
18.  
Act. 20. 28.  
1 Cor. 12. 28

c Iob 25. 6

d Isa. 57. 15  
e Iob 33.  
23:

terpreter, to declare vnto man his  
righteousnesse, and to the sonnes of  
men their happinesse, to call them  
out of the kingdome of darknesse, &  
to leade them the way into heavenly  
Canaan, a land that floweth with milk  
and hony, with ioyes vnspeakeable,  
with pleasures innumerable, yea with  
all the good things, and with greater  
then any man doth comprehend.

This his kindnesse vnto vs, vnde-  
seruing it, deserues the gratitude of  
our hearts demonstrated to him  
both in word and worke. *f* What shall  
I render vnto the Lord (saith David)  
for all his benefits towards me? I will offer  
a sacrifice of praise, and will call vpon the  
name of the Lord. I will blesse thee  
dayly, and praise thy Name for euer and  
euer. *h* Teach me to do thy will: for thou  
art my God: let thy good Spirit leade me  
into the land of righteousness. So should  
we meditate: so should wee purpose:  
and so we ought to pray. God hath  
honoured vs: let not vs dishonour  
him, but in all things let vs seeke his  
honour, and set forth his praise; nei-  
ther

*f* Psal. 116.  
12, 17.

*g* Psal. 145.

*h* Ps. 4.3.  
8.



ther committing, nor admitting any thing which we know to be derogatory to his glory, and disgracefull to our glorious calling. <sup>1</sup> Those that honour me (saith the Lord) I will honour, and they that despise me, shall be despised. If we will not feare to dishonour God, we may iustly feare that he will honour himselfe by vs, although it be to our great dishonour. For as Moses said to Aaron, vpon the death of his two sonnes for offending God; <sup>k</sup> This is it, that the Lord spake, saying: I will be sanctified in them that come neare me, and before all the people I will be glorified. And who come so neare to GOD as Ministers, who are his Watchmen, his Stewards, his Nurses, his Obstetrices, the waiting-men, and dressers of his dearest Spouse; vnto whom he hath committed the keyes of his treasure, the dispensation of his secrets, the promulgation of his promise, the interpretation of his Oracles, & the administration of his Sacraments? They therefore of all other should be most carefull to honour him, and

H                      most

1. Sam. 2.  
30.

k Leuit. 10.  
3.

most fearefull to dishonour and offend him.

CHAP. 18.

*Ministers should be like the Lord their Maister.*

Doct. II.



Iftly, seeing wee are the Lords Labourers, working together with him, and vnder him in his Field & Palace of delight, he himfelfe being our Maister and director, and the onely absolute Architect of that sumptuous building: we are all put in minde to striue to reſemble him. For amongst workmen the meanest (if honeſtly wiſe) will endeauour to be like the chiefeſt, not in ſkill onely, but in ſober and good conditions, if they ſee any in him: that ſo they may win his loue, and procure the countenance and approbation of all men, with whom they do conuerſe. And indeed it is no credit for a good maister to entertaine or haue bad men, vnlike him in his vertues, though they be like

like him in skill. The child labours to be like his father: the hand-mayd strives to be like her Mistresse: the servant will follow his Maister as soone as any man: and the Scholler studies to imitate his Teacher: yea and the Instruments of the Diuell are very like him: wherefore then should not all Gods Ministers labour to be like him? He is their Father, their Lord, their teacher, and their Maister. It is no shame to resemble him: it is no disgrace at all (but glory rather) to be sayed to be like him. He is ouer all and vnder none; his perfection is absolute: his skill is admirable, and the depth of his wisdom cannot be sounded.

All Christians are bound to <sup>a</sup> follow God: therefore much more all Christian Ministers, who in all things ought to shew themselues <sup>b</sup> Examples of good workes, with vncorrupt doctrine, with grauity, integrity, and with the wholesome word, which cannot be condemned, that he which withstandeth may be ashamed, ha-

<sup>a</sup> Eph 5. 1.

<sup>b</sup> Tit. 2. 7  
8.



uing nothing concerning them to speake euill of.

Do we not see how the world is followed of the me of this world? Do we not see many men imitate great persons in their vanities? Do we not see how one country followes another in foolish and new-fangled fashions? Why then should not we that come neare to God by our office, strue to draw neare vnto him by goodnesse and vertuous moralities? Why should we flye farre from him this way, that come so neare to him that way?

The Ministers of Sathan are farre differing from the Lord our Maister: therefore if wee will not be like them, we must strue to be like him. And vndoubtedly, if Ministers wold carefully labor to resemble their maister in patience, pittie, charity, truth, righteousnesse, holinesse, gentlenesse, goodnesse, and in such like properties, they should not onely please him, and feelee comfort in their consciences, but also win greater estimation

tion to their calling, and lessen their contempt in the world.

CHAP. 19.

*The chiefest care of a Minister ought to be, to study how to please the Lord.*



Sixtly, seeing that we are Gods Workemen, we must beware that wee preach not our selues, nor the fantastike adinventions of men, but in <sup>a</sup> *all things*

*Doct. 12.*

*1 Thel. 2. 3. 4.*

*we must approue our selues vnto God: and our onely care must be to please his Maiesty (who hath entertained vs into his speciall seruice) contending by all possible meanes within the lists and limits of our calling, that his affaires committed to our faith, may aboue all earthly and outward things whatsoeuer, proceed and prosper. Pastoris est pascere, non piscari: a sheepheard should not be fishing, when he ought to be feeding his sheepe. Hired Laborers must not hinder their mai-*

b 2 Tim. 24

c Eph. 6.

2. &amp; 2. 2.

d 2 Cor. 10

4.

flers businesse to further their owne.  
 He that vndertakes to helpe a man,  
 must not absent himselfe when hee  
 should be present: and when he is  
 present, he ought to mind that chief-  
 ly, for which his presence is requi-  
 red. *b No man (saith Paul) that war-  
 reth, entangleth himselfe with the affaires  
 of this life, because he would please him  
 that hath chosen him to be a Souldier.*  
 An honest and discreet Souldier will  
 not cumber himselfe with those  
 things which may make him vnser-  
 uiceable to his Captaine, & vnfit for  
 military labours. Ministers are Soul-  
 diers: God is their grand Captaine:  
 his Coates they weare, and vnder his  
 Banner they fight against the blacke  
 Prince *c that ruleth in the ayre*, and a-  
 gainst all his troupe. The weapons  
 of their warfare are not carnall, but  
*d mighty through God* to deturbe the  
 fortresses of the diuell, and to rui-  
 nate the Castles of iniquity, and the  
 Turrets of all sublimious and trans-  
 cendent imaginations. Therefore  
 they ought to liue like Souldiers,  
 minding



minding their warfare (for their enemy is very puissant and politike, full of stratagems and wiles) and aboue all things labouring to please their Generall, that great Commander of the world, intāgling themselues with nothing, which may let their faithfull seruice to him. The Apostles thought it not meet to leaue the word of God  
 e to serue the tables. Maister Tindall saith, that to preach Gods word is too much for halfe a man: it requireth a whole man. *Age quod tui muneris est*: Do that (saith *Valentinian* to *Ambrose*) which belongs to thy office. *Verbie Minister, hoc age*: thou art a Minister, minde that: let thy principall care be fixed vpon thine owne calling. If many yrons be in the fire at once, some are in danger to be burnt. A calling that is so high, cannot endure that he which is called to it, should (like an *Earth-worme*) carry his nose vnto the ground, and addict himselfe to the things that are so lowe. For  
 f *Amor rerum terrenarum viscus est spiritualium pennarum*: the too much  
 H 4                   minding

c Act. 6. 2

f. Aug.

minding and the loue of worldly things, are as *Bird-lime* to the wings of the soule, that a man cannot mount vp to heauen, and execute the workes of this heavenly office, as he ought to do. Let vs heare what *Musculus* saith. *Vis cognoscere verum Christi Ministrum*: Wilt thou (saith he) know a true Minister of Christ? Then see if he be so vtterly seuered from all other businesse, that he doth meditate, work, or liue in none other thing whatsoeuer, but in preaching and making manifest & plaine the Gospel of Christ, and serue therein by all strength and power whatsoeuer, that is in him.

Note.

But yet no man must from hence conclude, that *all* care and gouernment of secular affaires is *vtterly* forbidden vnto Ministers. Indeed they may not *usurpe* authority: neither may they be *carefull*, and yet they must not be *carelesse*. They must *care*, but they may not *carke*. Onely it is required that their secular affaires hinder not their constant care of the Church, & the

the faithfull & alacrious performance  
of their office. For *if their be any that*  
*provideth not for his owne, and especially*  
*for them that are of his owne family, he*  
*denieth the faith, and is worse then an in-*  
*fidell.* The<sup>h</sup> Disciples vsed their nets  
sometimes, after that Christ had en-  
tertained the to be his followers. And  
did not Christ himselfe sometimes  
handle the<sup>i</sup> *Axe? Paul* forgot not his  
<sup>k</sup> *cloak*, which he left at *Troas*: and as  
necessity vrged, sometimes <sup>l</sup> *wrought*  
*with his owne hands.* It is required in a  
*Bishop*, that he do not onely care for  
the Church of God, but also that he  
be able <sup>m</sup> *to rule his owne house honest-*  
*ly.* Ministers are men: they haue not  
only soules, but bodies. *Samuel* was  
a faithfull Prophet, and yet was able  
besides his prophecyng to do some-  
things else without impeachment of  
his credit, or disgrace vnto his calling.  
Yet let vs alwaies remember that the  
edification of the Church by our Mi-  
nistry (whether *gubernatine* or *ope-*  
*ratine*) is the principall worke, which  
we ought all to follow, the hiest  
marke

g<sup>i</sup>. Tim. 5.  
8.

h Ioh. 21. 3.

i Mark. 6. 3.

k 2. Tim 4.

<sup>l</sup> 3.  
l Act. 20. 34

m 1. Tim.  
3. 4. 5.



mark, at which we ought to leuell.

CHAP. 20

*Sundry reasons are alledged against the peoples factious and irregular conceits and fancying of their Ministers, in diuerse places.*

Doct. 13.



Euently, considering that *all* faithful Ministers do labour for the Lord, it is a thing both vnequal and vnconuenient that the people should contemne or neglect *any* of them through their preposterous & vngrounded conceits, and so addiect themselues to some, as that they nothing or little respect others, though their doctrine be sound and their conuersation blamelesse. This was one of the faults, for which the *Corinthians* were reprehended Secondly, this sin is a *make-bate*: it causeth contention, and stirreth vp strife among brethren. The fire is great *inough* without this brand, these bel.

bellowes. it were better to cast on water, then to poure in oyle. Thirdly, this sin is an enemy to Christ, and his Gospell, and argueth *selfe-loue*, & weaknesse of iudgment. Fourthly, it giues the Diuell aduantage, who is very vigilant and industrious to worke a mischiefe, and is glad of the smallest opportunity : ever ready to take an *Ell*, when an *Inch* is but giuen him. Fifthly, it scandalizeth many weake ones, and increaseth the number of *Mocke-gods*. Sixtly, it is a meanes to make those to faint, which are contemned, vnlesse their courage be the greater : and an occasion to pusse vp the other, if their humility and wisedome be no better then their factious and vnorderly followers. And lastly our sin will be the rather increased, if we wil be tainted with it, seeing we know that it was taxed as a weakenesse in the *Corinthians*. Let vs therefore be wise, and wisely beware of all preposterous and vnequal opinions of the Ministers of God. They do *all* of them work vnder him in his har-

haruest, there is no reason therfore that any of them should be despised. Amongst many builders, sowers and reapers, none that are discreet and diligent, are contemned or basely reckoned of, though there be greater dexterity, skill, and hability in some thē in others. Candles that giue good light are not cast away, though they be not so great, and cast not so much light, as some others do. A *Lamp* is seruiceable, though it blaze not so much as a *Torch* : neither is there any mettall contemned, though all mettall be not gold.

## CHAP. 21.

*The people should loue, honour, and pray for their Ministers.*

*Doct. 14*  
a Conter  
the 1. Cor  
3. 6. with  
Phil. 2. 25  
& 4. 3.



Inally, forsomuch as good Ministers are Gods labourers, and *Adiutors* (for so the <sup>a</sup> *Greek* word signifieth, as the learned know) all men are taught  
to



to loue them, to pray for them, and to honour them. We beseech you (brethren) <sup>b</sup> to know them, which labour among you, & haue the ouer sight of you in the Lord, and admonish you, that ye haue them in high reputation, in loue for their worke. The Apostle hauing commended his brother Epaphroditus to the Philippians, he commanded them by his Apostolical authority, to <sup>c</sup>receiue him in the Lord with all gladnesse, and to make much of <sup>(utique exat)</sup> for honour and highly to prize such as he was. The Minister of the Church (saith Chrysostome) ought to be honoured of thee, because he praith for thee, because he ministreth spiritually vnto thee, visiteth thee, exhorteth and admonisheth thee, and commeth to thee, if thou call him, at midnight. <sup>d</sup> Honour thy father, saith the commandement. Ministers are our spiritual fathers. They do <sup>e</sup> beget vs to God in Christ by the preaching of the Gospel. They are our Priests. For by the word of God, as by a sacrificing knife, they kill our sins, and offer vs vp to God (vpon that their high Altar Iesus

b 1. Thes. 5  
12. 13.

c Phi. 2. 29.

d Ex. 20. 12

e 2 Cor. 4.  
15.  
Philem. 10.

f Rom. 15.  
31.

g Eph. 6.  
19.

Col. 4. 3.

h Isa 62. 2.

i Act. 20.

28

Heb. 13. 17

fus) as a sacrifice of sweet saour, and acceptable to him. They are Gods *mouth* to vs : and our mouth to God. They pray for vs; wherefore then should not we pray for them? *Paul* requesteth the *Romans* to strue with him<sup>f</sup> by praier to God for him, that he might be deliuered from the vn-belceuing *Iewes*, and that his seruice might be accepted of the *Saints*. And he willeth the *Ephesians* to be instant in their praiers, that he may open his mouth freely to vtter the secrets of the Gospell. They are our *Pastours* apointed by God to feed vs with the word of truth, our heavenly *Manna*, & to refresh our thirsty soules with the sweet and cleare waters of the gospell of life.

They are our *h Watchmen* and *i O-uerseers*, ordained to watch ouer vs, to view vs, and to care for vs. They are the *Lords Trumpeters*, sounding in our eares continually the two *Trumpets* of his Law and Gospell, and a warlike *Defiance* vnto all our spiritual enemies. They are his *Cham-*  
*pions*

pions: they fight his battels for vs against Sathan and Sinne, two mighty Princes, and too potent for vs. They are his <sup>k</sup> Angels and Embassadors to declare his will vnto vs. Worthy therfore are they in these regards to be respected and highly honored of vs. If the Embassador of an earthly Prince, be worthy honour; how much more honorable then are they, that are the faithfull Embassadors of Iesus Christ, that heavenly Prince<sup>l</sup> and King of all Kings of the earth?

The Elders that rule well (saith Paul)<sup>m</sup> let them be had in double honour: especially they which labour in the word and doctrine. The Galathians did so entirely honour and affect Paul, as that they receiued him as an<sup>n</sup> Angell of God, yea as Christ himselfe; and would haue plucked out their eyes, if it might haue bene, and haue giuen them vnto him. Eusebius writeth, that Constantine iudged the Ministers which he called to him (*semper honore praeipuo dignos:*) worthy alwaies of singular honor, and that hee did

k Mal 3. 1.  
l Reu. 1. 20  
2. Cor. 5. 20.

l Reu. 1. 5.

m 1. Tim 5. 17.

n Gal. 4. 14. 15.



o Eccus.  
38. 1.

p Math. 10.  
41.

q Ioh. 14:6

r Tit. 2. 13

did reuerence them (*Omni officio*) with all dutifulnesse, and omitted no point of kindnesse or courtesie (*nihil benignitatis aut humanitatis*) towards those that were deuout & godly. *Syracides* would haue vs to <sup>o</sup>honour the *Physitian* of the body: much more therefore should we honour the *Physitians* and *Chirourgians* of our soules. And we shall leese nothing by our loue. For (as our Sauour saith) *He which receiuet a Prophet in the name of a Prophet, shall receive the reward of a Prophet,* Now looke what *Christ* (who is <sup>q</sup> *truth* it selfe) doth affirme in word, he will also (being <sup>r</sup> *Might* it selfe) confirme in deed. Heaven and Earth shall rather faile, then his word shall fall, and not be fulfilled.

Now this honour, which is due to Gods Ministers (of what place or stile soeuer) may be performed six sundry waies. First, by reuerencing their persons: secondly, by obeying their Ministry: thirdly, by imitating their vertues: fourthly, by concealing their infirmities: fifthly, by countenancing and backing

backing them: and sixthly by *maintaining* their estates. And of all these we will briefly *speake*, and in order, as they lye.

# CHAP. 22.

*Ministers must be reuerenced of the people.*



First then, it is fit that Ministers should have all seemly *reuerence* due by desert to so sublimious and reuerend a calling. And it must begin in the hart, and be testified in the life by reuerent behaviour, by comely gestures, and by temperate & good language both of them & to them. Men must *speake* *euill* of no man, but must be moderate, and *shew* all meekenesse towards all men; therefore they should in no case speak ill of Gods Ministers, but vse them kindly, & with al courtesie. Courtesie shewed to a Minister, as he is a Minister, is shewed euē to Christ himselfe, whose Minister he is; & it is so reputed. *Jeremy* accompteth it one of their  
I plagues

Tit. 3. 2.

b Lam. 4. 16

c 2 Sam. 10

d Isay. 37.  
22. 23.

plagues, that their <sup>b</sup> enemies reuerenced not the face of their Priests. The Lord esteemeth a disgrace done vnto his faithfull Ministers, as done vnto himselfe. Princes, we see, take to themselves those words, or workes of dishonor, which are spoken or done despightfully to their Agents & Embassadours, for deliuering their message truly, as it was giuen them in charge. When *Dauids* Messengers which he sent in courtesie to *Hanun* King of *Ammon*, were dishonorably intreated, and misused of him and his people; the story saith, that <sup>c</sup> *they stanke in the sight of David* for abusing them so vilely. Even so do they stinke (as loathsome carrions) in the nostrils of the Lord, (be they what they will be) that disgrace and abuse his Ministers whom he kindly sendeth to them to preach his will, and to proclaime his Son to be their king. God tooke the reprochfull and railing language of *Senacherib* against <sup>d</sup> *Ierusalem* and *Hezekiah*, as spoken against himselfe. They which misuse a  
seruant



seruant of a noble man, as he is his  
seruant, dishonour the noble man  
himselſe. Christ maketh the<sup>e</sup> killing  
and contemning of Gods Prophets,  
the highest ſtaire of rebellion. And  
vndoubtedly God will be reuenged  
on thoſe that diſgrace and abuſe his  
Ministers (vnleſſe they do repent ma-  
turely) as *Dauid* was of the *Ammo-  
nites* for diſgracing his Meſſengers.  
We know how by two<sup>e</sup> *Beares* he  
did deſtroy two and forty children.  
for miſ-calling the Prophet *Eliſbah*:  
and he is as iuſt and terrible now, and  
as ready to puniſh ſin as euer he was.  
For with him there is no *ſvariablenes*;  
he wil wound the head of his enemies,<sup>h</sup> &  
will waſh his feet in the blond of the wice  
ked.

c Math. 23.  
37.

f 2 King. 2.  
24.

g Iam. 1. 17  
pſa. 68. 21.  
h pſa. 58.  
10.

### CHAP. 23.

*The people muſt obey the miniſtery of  
their Miniſters.*

**S**Econdly, the people honor  
their Miniſters when they  
ſubmit theſelues vnto their  
Miniſtery. Reuerence with-  
out obedience, is a ceremony without  
I 2 ſubſtance,

1 Heb 13

17.

2. Cor. 2.

9.

substance, a body without a soule; a stick without strength; and not vnlike the commō complements of this age.<sup>a</sup> *Obey them* (saith the Holy Ghost) *that haue the ouersight of you, and submit your selues.* Paul looked that the <sup>b</sup> *Corinthians* should be obedient to him in all things. And in truth men cannot better commend their Ministers, then when by being obedient vnto their Ministry, they liue religiously, and are fruitfull in good works. Whē a child doth thrive well, and is strong and lusty, the praise redounds to the nurse: and it is a reall commendation of a Shepheard, when his sheep are fat and sound. Euen so shall wee greatly commend & honour our Ministers, if we shall submit our selues vnto their voyce, and shall by that means grow in grace, abound in knowledge & true zeale, & shine by our vertuous liues among men.

But this our obedience and submission must be *in the Lord*; to wit, so long as they keepe themselves to the *Law* and to the *Testimony*, to the word  
of

of God : which is the Touchstone of truth, the rule of religion, the squire of faith, the line of loue, the Met-wand of obedience, & as a Salomons sword to decide a controuersie. For to Gods word alone were the <sup>c</sup> Prophets and Apostles tyed by their commission. *What I shall command thee, that shalt thou speake. Ye shall teach whatsoever I haue commanded you.* He which then heareth them, heareth God and he which dispiseth & disobeyeth them, despiseth and disobeyeth God that sent thē, & <sup>d</sup> resisteth his Spirit speaking by them. The Lord reckoneth this among the <sup>e</sup> sins of the *Israelites*, that they sate before his Prophet, & heard his words, but would not do them. <sup>f</sup> *Zachary* saith, that because they would not heare the voyce of God in his Prophets, therefore he would not heare them, when they cried to him. And because the *Israelites* mocked Gods <sup>g</sup> messēgers & despised his words deliuered by thē, & misused them, he brought vpon thē the *Caldean* king, by whom he scourged their cōtempt

<sup>c</sup> Ier. 1. 17.

Ez. 33. 7.

Mat. 28. 20

<sup>d</sup> Act. 7. 52

<sup>e</sup> Ez. 33. 31

<sup>f</sup> Zach. 7. 12

13.

Pro. 1. 28.

<sup>g</sup> 2. Chron.

36.



and rebellion with fowre fearefull iudgements. First, hee permitted him to *kill* both *old* and *yong* without pitty. Secondly, he let him *rob* them of their goods, and *cary away* their treasure. Thirdly, he suffered him to *burne* their *Temple*, and to *breake downe* the *walles* of *Ierusalem*, and to *fire* her *Palaces*. Fourthly, he was content that he should make *slaves* of them in his owne country, that had escaped his sword. As we therefore<sup>n</sup> *dread* the iudgements of God, and would not haue him count vs *misusers* of his Ministers, and *despisers* of his message, let vs reuerence their persons and regard their Ministry.

In Ier. 6. 19  
Ier. 7. 13.  
15.

Obiect. 1.

*Yea but will some say; I would willingly heare my Minister, but that he is prophane and vitious, and so pulleth that downe with the left hand of his bad life, which he sets up with the right hand of his good doctrine.*

Sol.

The more lamentable is his case, and the greater is his sinne, if this be true thou speakest; like the Cow that spits

spills the milk, that before shee gaue :  
and like a *Mule*, that carrieth costly  
things for others, and none for her  
selfe.

But what is this to thee? *Every*  
*man shall beare his owne burthen: and*  
*that* <sup>k</sup> *sonle shall dy, that sinneth.* Shall  
<sup>1</sup> *Elijah* refuse his meate because a  
*Rauen* brought it? Shall *Sampson* <sup>m</sup> re-  
fuse his drinke, because it came out of  
the *Iam-bone* of an *Asse*? And wilt thou  
refuse the *Nectar* and *Ambrosia* of  
thy soule, thy spirituall food,  
thy celestiaall *Manna*, because it is  
brought vnto thee by *Indas*, or by one  
that is of wicked conuersation? He  
surely is not very hungry that retu-  
seth his meat, because an vncleanly  
*Seruator* brings it to him. That thy  
Minister teacheth well, it is of God:  
that he liueth ill, it is of the *liuell*, &  
of his owne corruption; therefore em-  
brace his doctrine, but eschew his  
deeds: follow his preaching, but a-  
uoide his practise, and pray for his  
amendment. Insult not ouer him:  
*be not high minded but feare: God may*

<sup>1</sup> Gal. 6. 5.

<sup>k</sup> Ez. 18. 4

<sup>1</sup> Kin. 17. 6

<sup>m</sup> Iudg. 13.

conuert him, and he may stand, when thou thy selfe shalt fall. For thy nature is as ill, as his : it is grace alone, that makes the difference, This was our *Sauours* counsell to his disciples.

n M<sup>t</sup>. 23.

2.3.

*n The Scribes and Pharises sit (saith he) in Moses chaire: all therfore, whatsoeuer they bid you obserue (out of Moses) that obserue and do, but after their works do not; for they say, and do not. So long as they teach the truth, they must be heard. Thy Ministers wickednesse must not make thee wilfull: his folly may not make thee froward. Balaams must heare his Ass speake, because God ruled her tongue, and made her speake vnto him.*

Obiect. 3.

*Why, but if his conuersation be profane, it is in vaine to heare him, because it pleaseth not God to worke effectually the graces of his Spirit by the Ministry of wicked men.*

Sol.

Not so: for then *Iudas*, who was a wicked wretch, should not haue ben heard. Water, which comes through a woodde pipe, may moyste the ground as well as that which runs through a pipe



pipe of lead, or *silver*. A seale of brasse or yron will make the same impression vpon waxe, that a seale of gold will, if the mark be alike. Not the honesty, but the skill of the *Physitian* cureth the *Patient*. It is not so much, the vertue as the *Iudgement* and cunning of the *Counsellour*, which relieues the perplexed *Client*. The grace of God (saith *Chrysostome*) worketh by the *vn*. worthy, not for them, but for those who are to be holpen. And againe; God worketh (*per omnes*) by all (*salutem populi moliens*) seeking the saluation of the people, (*non illorum intuens merita*) not regarding their desarts. Euen as light (saith *Augustine*) is not defiled though it passe by filthy places, and men enioy it voide of all defilement: so it is in the *Ministry*. Men may receiue benefite by the pure word of God, though it come out of an vnpure mouth. Neither is good doctrine defiled by bad manners: neither doth God conferre grace, because the Minister is a godly man: nor disdain to giue it, because he is profaine.

It

It were indeed to be wished, that all Ministers were holy, as their Maister: but neuerthelesse we know, that it was not the holinesse of those shipwrights which built Noahs Arke, nor the good life of a Surgeon that heales a wound.

Obiect. 3

*Yea, but he teacheth false doctrine of times, and is full of foolish and frivolous fables.*

Sol.

What then? We are not Apostles now, that we cannot erre. The best are but men, and subiect vnto error. *Humanum est errare*: indeed, *Belluinum est perseuerare*: Gods word ought (I confesse to be preached truly without error, and purely without mixture. *o (Nam purum est, quod nihil habet alieni:)* and it is their sin, that do corrupt it, or handle it vnseemely. But if some tares or cockle, some dust or darnell come with the good seed, thou must let the go (like things vnprofitable & fit for the fire) but thou maist not concerne & cast away the good for the euill. Thou must not refuse the corne for the chaffe, but rather

*o Iul. Scal.*

ther sift and winnow them. A wise man will not cast away good meate for a few moats. Thou wilt not cast away good siluer, because there is some drosse in it, or some copper peeces amongst it. Thou wilt not contemne a bag of gold, because there is some counters in it; wherefore then shouldst thou reiect profitable instructions, and wholesome doctrines and admonitions, because they come with some vnsauory stuffe, and are mixed with some vanity? Hearken to the counsel of Saint *Paul*, whose pen was guided by Gods owne hand: *P* *Despise not prophesying*, saith he. Now because some might say, that the Prophet may mixe some of his owne leauen with Gods dough, and so make soure bread, & preach *lins. wolsy* sermons; he doth therefore immediately adde: *Try all things, & keepe that which is good.* Wee must not be like a bottom-lesse bagge, that holds nothing: nor like the scuttle, that holds both the wheat & the chaffe together: nor like the Cernicle, or Boulter, that lets the

p 1. Thes. 5  
20. 21.



the fine flower go, and keepes in the  
branne: but we should bee like the  
*Skrie*, that seuereth the good from the  
badde. We should bee wise to dis-  
cerne betwixt true doctrine and  
errours: and we should haue our wits  
exercised to iudge betwixt good and  
euill: and when we see the difference  
betweene them being both objected  
to vs, we should wisely elect the  
good, and reiect the bad.

## CHAP. 24.

*The people ought to imitate the godly  
vertues of their Ministers.*



Thirdly, honour is  
exhibited to Gods  
Ministers by *imita-  
ting* their Christian  
vertues, which doe  
shine within them  
as the *Lampes* did  
in the *Tabernacle*, and do (as the candle  
out of the *lant-horne*) giue light to  
those that loue the light. It is one  
way

way, whereby we honour those that are departed in the faith, when we resemble them in those heavenly graces, (which like the starres of heauen) did shine within them, while they were aliue. And indeed we do performe an act of honour vnto any man, when we strīue to imitate his good conditions, and to walke exactly in his foot-steps. This honour the holy Ghost giueth to all godly Ministers, when he exhorteth vs saying:  
*a Remember the that haue the oversight ouer you, which haue declared vnto you the word of God: whose faith follow. And Saint Paul claimeth it of the b Corin-  
 thians, where he saith: Be ye followers of me, euen as I am of Christ. Mini-  
 sters ought to make themselues Ensamples for vs to follow: and when they do so, we shall both disho-  
 nour them, and displease the Lord, if we do not labour to be like them. Their good examples should be as spurres in our sides to make vs run more liuely in our Christian race: and they should be as sauce to make vs affect*

a Hebr. 13.  
8.

b 1 Cor. 11  
1.

Phil. 3. 17

1 Thel. 1. 6.

2 Thel. 3. 9

1, Pet. 5. 3.

affect and digest our meate the better. And if we will not study to resemble them, we shall both manifest a peruerse and illiberall disposition, and make our selues the more vnexcusable when God shall iudge vs. Therefore as the *Painter* doth draw an image in his head first, and then with his hand according to the patterne set before him, and conceived in his mind: so should we set the vertues of godly Ministers before our eyes, as patternes for to follow; and hauing conceived and entertained them in our heades and hearts, wee should expresse them in our liues by the actions of our hands, and in the continuall current of our conuersations. And so shall we commend our selues without one word of commendation: so shall we honour and animate them: so shall we dignifie our profession, and glorifie him that ordained *c all things* for his glory.

c Pro, 16, 4

Chap.



## CHAP 25.

*Menshould wisely conceale the infirmities of their Ministers, and not blaze them abroad.*



Fourthly, Ministers are honored, when their infirmities are not published (in Gath) to their dishonour, but buried by loue in the graue of silence and obliuion. <sup>a</sup> *In many things (saith Iames) we sinne all.* The purest gold hath some drosse within it. *Nul- la facies sine ruga*: The fairest face is not without a wrinkle, a mole or freckle. The clearest glasse is subiect vnto soyling. There is no soule without some sinne, <sup>b</sup> no man without a fault. And therefore as we ought to beare with one another, and patiently pardon all slips of weaknesse (<sup>c</sup> *for loue couereth a multitude of trespasses*) so especially ought we to conceale & forgive the infirmities of Ministers, in their words, workes and gestures. And so we shall shew our selues the chil-

<sup>a</sup> Iam. 3. 2.

<sup>b</sup> Eccles 7. 23.

<sup>c</sup> Pro. 10. 12.

d Gen. 9.  
22.

children of wisdom, the followers of peace and amity, true louers of God and his children, faithfull and good schollers, and vnlike many wretches, that are euen heartemerry when they can spy a moate in a Ministers eye, or an hole in his coate, at which they may mocke and iest: vngodly & Chams, that discover and sport at their fathers nakednesse.

CHAP. 26.

*Ministers are to be countenanced and maintained.*



Ifly, men do honor the Ministers of Christ, when they countenance them, and take part with them against their malicious and wicked enemies, and when they labour to defend their credits and good name against all their back-biters, traducers and maligners, and are not ashamed to acknowledge and assist them, notwithstanding.

standing the greatnesse or the multitude of their vngodly aduersaries, which set themselves against God & all goodnes. And this all men ought to do for their Ministers (euer remembering that they passe not the precincts of their calling, and be not transported with a preposterous zeale, and a vaine conceit of enmity and hostile persecution, when there is no such matter) that so they may confirme their loue vnto them, which they do in shew professe, and encourage thē to go on constantly in their ministry, that they may be faithfull in Gods house, as *a Moses* was: and finally, that they may manifest their zeale to God house, and their loue of his worship, and might shew themselves enemies to the Diuell and his wicked Instruments, which coniure and band themselves against Christ and his kingdome.

Sixtly, honour (and true loue the scaturidge thereof) is shewed to godly Ministers, when their estates (in respect of their places, persons, and

K

de-

1 Heb. 3.9



b 2 King. :  
12.

c 1. Tim. 5  
4.

d 1 Cor. 4.  
15.

e Philem.  
19.

f 1 Cor. 7 9  
13. 14.

dependants) are well maintained. They are the <sup>b</sup> *Chariots & Horse-men of Israel*, therefore are they worthy to be maintained. They are the Lords *warriours*, and *standard-bearers*. They fight for the Church, they bestow themselves vpon the Church; therefore it is very fit, that the Church should keepe them. It is a thing honest and acceptable before God, for children to <sup>c</sup> *recompence* their fathers and progenitors. Ministers are our spiritual fathers; In Christ <sup>d</sup> *Iesus* saith Paul, *I haue begotten you* (to God) *through the Gospell*. In which respect we owe euen our selues vnto them: as Paul sheweth in a speech to <sup>e</sup> *Philemon* his spirituall sonne. How much more then owe we them our worldly pelfe to maintaine & relieue them? Haue they by their ministry procured our spirituall life, and shall not we provide for their naturall life? Religion, right and reason claime it, and require it of vs. The Lord hath ordained that they <sup>f</sup> *which* preach the Gospell, should liue of the Gospell. They

They which wait at the altar, are partakers with the Altar : & they which minister about holy things, eate of the things of the Temple. <sup>g</sup> *The Labourer is worthy of his wages : The workman is worthy of his meate. The Oxes mouth that <sup>h</sup> treadeth out the corne, must not be muzled. He that planteth a Vine-yard, is worthy to eate of the grapes: he that keepeth the Vine, may drinke of the wine : <sup>i</sup> and he that keepeth the flock, may drinke of the milke. <sup>k</sup> Beware (saith God) that thou forsake not the Levite so long as thou shalt live on the earth. Much lesse then are the Ministers of the Gospell to be forsaken. For their ministry is farre more excellent. <sup>l</sup> Let him (saith Paul) that is taught in the word, make him that hath taught him, partaker of all his goods. It is a precept and not a bare permission. If they have sowne to vs <sup>m</sup> spirituall things, is it a great matter if they reape our carnall things? If they bring vs to the pleasures of heauen, is it much for vs to bring them of the profits of the earth?*

<sup>g</sup> Luk 10.7  
Mat. 10. 10

<sup>h</sup> Deut. 25  
4.

<sup>i</sup> 1. Cor. 9.  
7.

<sup>k</sup> Deut. 12.  
19.

Gal. 6.6.

<sup>m</sup> 1. Cor. 9

n, Gal. 6. 11

o 1. Cor 3.  
5.Iu, 1. ad  
Fin.]

If they leade vs the way into Canaan,  
and conduct vs into the land of pro-  
mise, the land of the liuing, a para-  
dise of perpetuall pleasures, & plea-  
sing perpetuity, what a matter is it,  
if we maintaine them, whiles we walk  
and wander with them in the wilder-  
nesse? If they prouide for our soules,  
why should not we prouide for their  
bodies? If we must <sup>n</sup> do good to all men,  
how much more to our Ministers, by  
whō we are brought <sup>o</sup> to belecue, by  
whom we haue bene conuerted from  
our sins to serue that God that made  
vs, that Lord that saued vs, & that spi-  
rit which doth reuiue and line vs?  
\* *Chrysostome* would that Ministers  
should haue necessary maintenance,  
that they might worke spirituall things,  
and haue no (distractive) regard of se-  
cular affaires. And he saith also: A ne-  
cessary liuing ought plentifully to be minis-  
tered vnto the Teachers, lest they should  
be discomfited, and that they might not  
deprive themselves and others of great  
things by being busied about the smallest.  
They haue great labours (saith *Latimer*)  
and



and therefore they ought to haue good  
 livings. Paul P would haue them hos-  
 pitall and harborous: and therefore  
 it is fit that they should haue good  
 maintenance, whereby they may  
 shew hospitality, and procure the  
 loue of the poore by almes deedes,  
 and courteous entertainement. Here  
 then two sorts of men are to be re-  
 proued. First, they that will a part  
 from little or nothing towards the  
 maintenance of the ministry. Foure  
 hundred false Prophets were prouid-  
 ed for at Iezabels table. And the age  
 before vs could maintaine many  
 Monkes and Friers, and other super-  
 stitious persons, which preached and  
 prophesied hereticall and hellish do-  
 ctine, proceeding wholly from the  
 forge of mans braine, and coined vp-  
 on the anuill of their own inuention.  
 yet the most in these dayes can with  
 patience endure the learned & faithful  
 Ministers of Christ Iesus to want suf-  
 ficient maintenance. The very slaves  
 of Antichrist fared, and yet fare in  
 some countries, farre better then the

p 1. Tim. 3.  
2.

q Tenaces.

r 1. King.  
18. 17.

s Iob. 24.  
11.

t *Pe nil aspe.  
rius noddam*

most faithfull seruants of Christ do a-  
mōgst vs in many places of this Iland.  
Yea that may be as truly saied in this  
presēt case, of many thousands in this  
Natiō, which *Iob* speaketh of some in  
his time: that *they which make oyle bee-  
tween their walles, and treade their wine-  
presses, do suffer thirst.* Lamentable is  
the pouerty of many painfull & god-  
ly Ministers that tread the *wine-presse*  
of Gods word vnto the people cōti-  
nually, & affoord thē the oyly drops  
of the Gospell, and the wine of di-  
uine instructions, counsels, comforts  
and exhortations. I say, lamentable  
is their want and without compassion  
beheld of many. But their reward is  
with God, their labours shall retire  
into their owne bosomes, God will  
shew the greater mercy to them in  
the end. Many men are franke and  
lauish in keeping *Haukes, Houndes,  
Horses,* and in maintaining *Players,*  
and making belly-cheere, and vaine  
attire, but as sordide and illiberall,  
when they shold impart any thing to-  
wards the maintenance of their Pa-  
stors

stors and Preachers. Which argueth their base, thanklesse, and earthly disposition: If the *law* (for the Lord they regard not) did not constrain many men to giue, their deuotion is so cold, & their ingratitude so great, as that they would contribute nothing at al this way, except it were for very shame, or for some by-respect. So hard frozen are their hearts, and so fast wedged into the earth. Whereas common reason sheweth, that they which spend themselues like *lamps* to giue light to others, and labour for the common good of all, should be maintained of the common stock by all. Ministers are commanded to <sup>u</sup> *giue attendance to reading,* teaching, and exhorting, and to addist themselues vnto them; therefore it is conuenient, yea and necessarie that all (which are able) doe giue towards their competent and all-sufficient maintenance, that so they may employ themselues in their calling without distraction, and husband their talents to the greatest aduantage

u 1. Tim. 1.  
13. 15.



of their Maister.

*a Rapaper.*

*r Psa. 81.  
12.*

Secondly, those are to be condemned, which do *wrob* the Church of her right, and do sacrilegiously (whether it be by fraud or by force) deteine from, or deprive their Ministers of that, which in all equiry is due vnto them, euen by the *Law*. There are too many ready now to say with those in the Psalme; \* *Come, and let vs take the houses of God in possession.* Men were not of old so ready to giue to the Church, but they are as ready now to ake away.

*y Ex. 36.9*

The *Israelites* were so liberall in contributing towards the *Sanctuary*, as that *Moses* caused a Proclamatiō to be made to stay the people from offering.

But now men are so forward to defraud their Ministers, and to strip them of their due, and so backward to contribute vnto the maintenance of the worship of God, as that there had need be more then a proclamation to stay the forwardnesse of the one, & to remoue the backwardnesse

nelle of the other. And many neuer reckon of it, if they can slyly beguile them of their tithes, and not be perceiued; forgetting that God *z* beholds them, and seeth whatsoeuer is done in corners, and will bring them to an account, and render vnto them according to their deeds.

But destruction shall be vnto the workers of iniquity, how cunningly soeuer they carry the matter before mē. The good *a Galatians* could haue found in their hearts to haue plucked their very eyes out of their heads, & to haue giuen them to *Paul*, if they would haue done him any good. But alas, alas, the deuotion and loue of this age is so extreeme cold, as that we will hardly part with that, which we are tyed to part with; yea a many of vs are ready to pull from them, what we can pull by hooke or by crooke. It is written of *Hann* that he tooke *b* *Druids* Messengers, and shaued off halfe their beardes, and cut off their garments in the middle.

So there are a number of sacrilegi-  
ous

*z* Hebr. 4.  
1<sup>o</sup> 10. 15 11  
*z* Cor. 5  
10.  
Pro. 21. 15

*a* Cal. 4. 15.

*b* 2. Sam.  
10. 4.

c Mal. 3:8.  
9.

ous wretches in this rotten age of the world, which pill the Church, and curtaile the maintenance of their Ministers, and are euen *heart-glad*, when they can proue a custome, how corrupt and senselesse soeuer it be, to hold back their tithes. Which argues a spirituall *dropsy*, or else a basenesse of minde, and intollerable vnthankfulnesse for the Gospell. The Lord by *Malachy* told the *Israelites*, that they <sup>c</sup> *spoiled him*, because they payed not their tithes truly: yea he told the further, that they were *curst with a curse* for so doing. Are not the faithful Ministers of the Gospell as worthy to be maintained, as the Priests were vnder the Law? Are they not as worthy of plentifull prouision, as they were? Yea no doubt in many respects. How then do they spoile and rob the Lord, that do not pay theis tithes and offerings truly vnto his Ministers, but deceitfully and vntruly? Let them looke vnto it, and that before it be too late. Let them either forsake their sacriledge, or expect his curse.

For



For without doubt the Lord doth abhorre such wickednesse: and he will not alwaies winke at it. The Lord is not so slow, but he is as sure. *Lento grada ad vindictam ira diuina procedit, sed tarditatem supplicij granitate iudicii compensat.* Though it be long before he strike, yet he striketh home, when he doth strike, and recompenseth his slacknesse with his sharpnesse. It will not serue their turnes, when they haue committed sacriledge, to wipe their mouthes with the adulterous woman, and to say; <sup>d</sup> *Wee haue not committed iniquity:* or to thinke with those in the <sup>e</sup> Psalme; *God hideth away his face and will neuer see.* For the Lord regardeth all that is done. <sup>f</sup> *His eyes are upon all the waies of men.* <sup>g</sup> *His throne (saith Dauid) is in the heauen: his eies will consider: his eie-liddes will try the children of men.* The wicked, and him that loueth iniquity doth his soule abhorre. Wherefore (brethren) be now admonished with all lowlinesse and truth of heart to reuerence your Ministers, to obey their Ministry, to imitate

d. Pro. 30.  
20.

e Psal. 10. 11

f Pro. 5. 21.

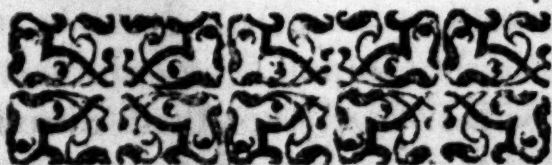
g Psal. 11. 4.  
5

imitate their vertues, to conntenance them, and pray for them. And robbe them not of that, which in conscience is their right : but rather straine your selues that they may not lacke, but haue sufficient maintenanceto maine, raine their estates, to the credit of their calling, which is most honorable and holy. And so doing you shall animate and incite them to walke diligently in their office : you shall remoue many troubles & impediments from them : you shall adorne your high calling : you shall declare your loue to the Gospell, & your subiecti- on to the Word : you shall stop the mouthes of the wicked, and shew your selues vnlike to them, and like to the godly deuout of former ages : you shall demonstrate your honour & honorable conceipts of Gods honorable & holy Embassadours: finally, you shall draw others on to do their duty by your *Christian* ensample; and so glorifying God, you shall be glorified of God with that glory, which of his grace in Christ he hath from

from all eternity prepared for his  
*Saints.*

This shal suffice for the office and ho-  
nour of Ministers. It remaineth now  
to speake of the office and ho-  
nour of the *People*, contai-  
ned in the words  
ensuing.

*Trin-vni Deo gloria.*







I. COR. 3. 9.

Ye are Gods Husbandry: ye are  
Gods Building.

CHAP. I.

*The words are explained: and their sense  
declared.*



THE Apostle hauing  
shewed the *Corin-  
thians* what he was,  
with the rest of his  
fellow-ministers, he  
doth in these words  
shew them also what  
they themselues are. Now before we  
weigh anchor, and launch forward  
with our vessels into the deepe, it wil  
be first conuenient for vs to break the  
ice & by the explicatiō of the words  
to

to prepare a way for the collection & application of the doctrines.

Ye) Euen ye *Corinthians*, yethat are not *Iewes*, but *Gentiles*; yea ye that are *ouer-carnall*, and something factious; of what sex or sort soeuer.

Are) Ye are now Gods *Husbandry*, and *Building*, notwithstanding those infirmities which I reprehend and dislike in you.

Gods) The word (*God*) vsed properly, is sometimes taken *personally*; as in *Iohn* 3.16. for God the *Father*: in the *Acts* 20. 28. for God the *Sonne*: and in the *Acts*. 5.3. 4. for God the holy *Ghost*. Which three, are <sup>a</sup> not three seuerall Gods, but three distinct persons subsisting in the Godhead. For <sup>b</sup> there is but one God in nūber. And sometimes also this word is taken *essentially*: as in *Iohn*. 4.24. And so it may be very fitly taken (as I thinke) in this text. And so by *God*, we may vnderstand all the three persons, to whom the Godhead doth in <sup>c</sup>common without inequality, diuision, and transmutation, appertaine.

For

a 1. Ioh. 5.  
7.

b Deut. 6.4  
1. Cor. 8.4

c *¶* res suis  
modis, qui  
sunt in re.

For the Scriptures plainly teach, that we are an house belonging to them all. We are the *Fathers* house, *Ephes.* 2. 22. And the *Sonnes* house, *Eph.* 3. 17. *Heb.* 3. 6. And the holy *Ghosts.* 1. *Cor.* 3. 16. and 6. 19. All things whatsoever (that are not meere ly wicked) belong vnto them equally, by vertue of their absolute Lordship and dominion ouer all.

Husbandry) The originall word (*οικονομια*) translated *husbandry*, doth properly signify a field, or peece of ground tilled, husbanded, and wrought vpon: or a field, on which the *husband-man* bestowes his worke and labour. *Building*) the Greeke word (*οικοδομια*) translated *Building* hath three distinct significations in the new Testament. First, it signifieth the action of building in a metaphoricall signification, as in the 2. *Cor.* 10. 8. And in *Ephes.* 4. 12. Secondly, it signifieth the things which do build, or edify spiritually, as in the 1. *Cor.* 14. 3. Thirdly, it signifieth a thing builded, or an house: as in *Mat.* 24.



1. And in the 2. Cor. 5. 1. And so the word is vsed in this text.

Now the Church of God (for this speech of *Paul* is not exclusiue, but includeth all faithfull *Christians* in all other Churches besides, as appeareth by comparing this place with *Ephes. 2. 21.* and *1. Tim. 3. 15.* and *1. Pet. 2. 5*) I say the Church of God may be compared to a *field* and *House*, for the proportion & congruity that is betwixt them; which is manifold.

First, fields haue their boundes, and houses haue their compasse or limits, which they cannot passe: and so hath Gods Church.

Secondly, euery field is layed and limited by some man: & euery house hath her compasse set her by some man or other: so it is with Gods Church. The Lord hath appointed her bounds, & hath giuen her a compasse, which she shall not transcend and passe.

Thirdly, euery field is taken in out of the open champion or common

L

by

1.

2.

3.

d Hebr. 3. 4

e Psal. 147.  
2. 3.

by some man. For no field can make it selfe; especially no *plowed-field*. There must needs be a man to make it, and to appoint it to such an vse. And as<sup>d</sup> euery house is built by some body; so is the Church. God hath taken her in out of the vast wilderness of this wicked world, he hath imparked her with the pales of his mercy, he doth fence her in with the quickset hedge of his gracious protection, he doth separate her frō al other grounds and make her the field and garden of his owne delight. And the same God also doth build and reare her vp to be an house or temple. *The Lord* (saith the Psalmist) *doth build vp Ierusalem, and gather together the dispersed of Israel. He healeth those that are broken in heart, and bindeth vp their sores.* As by him we receiue the life of nature: so likewise by him we do receiue the life of grace. He breatheth into vs the breath of life corporal and spirituall. He is the fountaine of all liuing waters, & the root, from which the iuce of true *Christian* life doth issue

issue, and proceed vnto vs. And as we are made *men* by him: so are we also made *new men*; and therefore *Paul* calls vs his *workmanship*. For he doth hew vs out of the rocke *Christ Iesus*. He cuts vs and squares vs out. He reares vs vp, and ioynes vs together by the bond of his *Spirit*, and by the links of true loue, as it were with pins and with lime, & soulder. And who-soeuer builds, if he prosper not their building with the presence & proppe of his grace, their building is in vaine. Nothing can stand: all will fall, and tumble downe againe like the stone of *Sisyphus*, or like a wall that is dawbed with vntempered mortar. Therefore we pray with *g Peter*, that he would make you *perfect, confirme, strengthen, stablish, and (θεμελιωσαι) found you*.

Ephc. 2. 10

g 1. Pet. 5  
10.

Fourthly, as fields are vsually laid and inclosed and wrought in by diuerse labourers: & as houses are commonly reared, repaired and wrought in by sundry workmen: one perhaps being the ringleader, the cōmaunder

L 2,

of



of the rest. Euen so the Church is husbanded, builded & kept by many.

Many labour within her and about her. God is the principal *Agent*. He calls the rest: he directs and rules them. He puts his word into their mouths, and prospers it, as it pleaseth him. It is his *Arme*, whereby he doth translate men out of the kingdome of sathan into the kingdome of his Son, out of darknesse into light, out of *Egipt* into *Canaan*, out of hell into heauen. It is his *Hammer* whereby he doth beate down our pride: it is as a *Wedge*, whereby he doth cleaue vs: his *Axe*, which hewes vs: & his *Rule*, which measures vs. It is also his *Plough*, which breakes vs vp: it is his *Cylinder*, which smoothes vs, and the *seed* which he sowes in vs. And all the good successe proceeds from him. Not vnto vs, not vnto vs, but vnto God belongs this honour. It is he that <sup>h</sup>worketh both the will and the deed: it is he that <sup>i</sup>gives the increase: it is he that begins and makes an end.

The Ministers of the Word & Sa-

cras

h Phil. 2. 13

i 1. Cor. 3.

6.

Phil. 1. 6.

craments, are his Instruments or servants, <sup>k</sup> ordained for the reparation of the Sancts, and for the edification of Christs body : that is to say, to worke in Gods house and vineyard, to labour in his Church, that his people may be conuerted, comforted, confirmed & instructed, till they attaine to the perfection of grace, & fulnesse of glory with their Head & Husband Christ *Iesus* in the heauens. In which respect the Apostle tels the *Corinthians*, that they are *his work* in the Lord.

Fiftly, euery house is founded vpon some foundation: so is the Church of God. And her foundation is twofold : principall, & ministeriall. The principall <sup>m</sup> foundation is Christ: and therefore he is called (*Lapis fundamenti*) the <sup>n</sup> foundation stone, and (*λίθος ἀγρυπνῆσιος*) the <sup>o</sup> Bottom-corner stone. He is that *P Rocke*, whereupon the Church is built. He is the author of our goodnesse, and the procurer of all our glory. He hath merited for vs the pardon of sin, the perfection of happinesse, and the perpetuity of all

L 3.

our

k Eph 4.  
11, 12.

l 1. Cor. 9.  
2.

m 1. Cor. 3.  
11.  
n Isa. 28. 16  
o 1. Pet. 2. 6  
p Mat. 16  
13.

q Ioh. 1. 3.  
r Eph. 2. 10

our welfare. And as God did create vs *by him* in regard of nature, so he doth create vs againe *in him* in regard of grace, and will one day finish vs fully for him in regard of glory. Here is a good foundation; a foundation that is firme and and not false, sound and not sandy. Whatsoever is built vpon this foundation firmly, shall neuer be cast downe wholly. The top shall fare the better for the bottome.

s Eph. 2. 20

t Rev. 21.  
14.

The *Ministeriall* foundation is the preaching of the doctrine of saluatiō, contained in the writings of the Prophets & Apostles. Therefore *Paul* saith that we are built *vpon the foundation of the Apostles and Prophets*. And *Saint Ambrose* saith accordingly, that *the Old and New Testament is the foundation of the Church*. And hence it is that the citty of God is said to haue *twelue foundations*, in which were written the twelue names of the *Apostles of the Lambe*. And thus *Peter, James and Iohn*, and all faithfull Pastors may be called *Pillars of the Church*



Church, to wit, so farre forth as by their Ministry they do susteine and maintaine the Church of God, & the true profession of the true faith: Christ Iesus onely being the<sup>u</sup> *chiefe corner stone*, who onely doth properly and *energetically* support and hold vp all the building. u Eph. 2, 22

Sixtly, euery field and house is seated in some place: so is the Church of God. And if we regard her military condition, she is seated vpon the earth, euen in the midst of her enemies, which swarme like *Bees* about her. And as we see chaffe and wheat mingled together in one heape, and both fish and frogges inclosed in one net: so shall her members be mingled together with the wicked so long as she makes her abode on the earth, so long as she liues in the *Wildernesse*, and vntill she receiue her inheritance in celestiall *Canaan*.

Seuenthly, fields serue for tillage and husbandry, and for his vse that occupies and orders them. Euery field hath an owner, and euery house

w 1. Cor. 3

16.

x 2. Cor. 6

16.

hath an inhabitant, and one to whom she doth belong, and for whose vse she serues. So the Church hath her vse, owner, and inhabitant. *w Know ye not (saith Paul) that ye are the Temple of God, and that the Spirit of God dwelleth in you? Yea<sup>x</sup> you are the Temple of the living God; as God sayd; I will dwell in them, and walke in them. The Lord is her owner and inhabitant: he hath ordained her for his owne glory: and for his vse shee serues.*

8.

*Eightly, as euery field hath a gate or way to come into it: and as euery house hath a doore for men to enter in at: so hath the Church. Christ is the gate and the doore, by whom wee enter into the Church: and if we do not enter in by him, we shall neuer enter so into it, as to be truly of it. The Gospell of Christ is an ordinary outward meanes or way, by which we are brought into the Church and made her members: and Baptisme is a signe of our entrance and admission into it.*

Ninthly.

Ninthly, as a field hath diuers parcels and corners in it: and as a faire and goodly building hath many roomes parts, & chambers in it. So the Church of God hath many parts or parcels, as subiects of one kingdome, as members of one body, as parts of one field, as beds of one garden, and chambers of one house.

9.

Tenthly, as there is no field, which hath not in it some difference of the mowle or earth, or some diuersity of the plants and hearbs which it beareth. And as houses vsually receiue into them diuers persons, which keepe in them, & belong vnto them. And as (for the most part) euery house consisteth of sundry sorts of matter, as wood, stone, lime, clay, &c. Euen so the Church of God (as a spacious and fruitfull field is full of variety of plants, (as it were) and hearbs. Many and diuers are her fruits. And some part of her, some persons that belong vnto her, are more fruitfull and excellent then other, according to the difference of their mowle, or of the

10.



the cost & labour which is spent vpon them. There is not the same influence of heavenly graces descending from aboue, vpon them all alike. The Sunne of righteousness doth not send downe the beams of his effectuall operation equally vpon them. And the great Husbandman bestoweth not his paines alike vpon them all. In like manner the Church of God as a sumptuous and stately building, receiueth and entertaineth many into her. God is the principall and commander of all the rest. And all the faithfull (which being simply by themselves considered are exceeding many) are his *household* & *servants*, which abide and liue in her, and are all maintained & provided for by the Lord that great *householder*. And as houses are ordinarily made of diuers things: or if there be an house built all of stones, yet one stone differeth from another, either in quantity or in quality, colour or scituation. So in Gods house which is made of *living stones*, one stone

one

y Ephc. 2.  
19.

z 1 Pet. 2. 5

one part, differeth from another. There is a fundamentall and chiefe corner stone, which is Iesus Christ, that a *Living stone*; euen *Life* it selfe, and the *Wel-spring* of all our life: and there are also vpper stones, which are of lesse importance. And of these some are better coloured then others: some are larger, and some are lesler: some exceed others in grace, and shal excell them also in glory. Againe, some are cut out of the *Rocke* before others, and put into the building first: and many which the builder medleth with last, may be made more comly & glorious, then some others which were hewed out, and set in the building before them. For all their preferment, all their comlinesse is at the free disposement of their Architect.

Furthermore, as diuers things must be prepared before a field can be taken in and seuered from other groundes: before it will bee fit for seede and plants, some labour must be spent about it: so before the Lord doth

2 1 Pet. 2. 4

11.

doth call & take vs to be a field vn-  
to himselfe, out of the barren heath,  
and wide wildernesse of this sinfull  
world; & before he sowes the seeds of  
his graces, & sets the pleasant plants  
of true christiã vertues in our hearts,  
he prepares and fits vs ordinarily by  
the ministry of his word, ioyning  
therewith sometimes also crosses and  
afflictions, and some other things,  
which he hath prouidently prepared  
and wisely directeth for our good.  
And euen as wood, stone, brick, lime,  
and such like things, as concurre to  
the making of an house, must be  
fitted and layed together, before the  
house can be made: so the Lord doth  
prepare and vnite the faithfull toge-  
ther, that they may be one individual  
and entire building. And vntill they  
be all collected & compacted fast to-  
gether, Gods house shall not be fully  
finished. And as stones in an house  
cannot without mortar be layed fast  
and firme: neither can the posts, the  
beames, and spires be well and sure-  
ly ioyned without pinnes, nailes, or  
barres



barres of yron: euen so the liuing stones of Gods house, the true members of his Church, cannot be closely coupled, and strongly knit together without true Christian charity, and his most holy Spirit. Againe, as all things concurring to the building of an house, being well composed, do make much for the beauty of that house: so all the faithfull being cunningly compact and laid together of God (as it were by line & leuell) do make for the statelineffe and glory of his house, which consisteth onely of *Beleeuers*. And as all the parts of a field, the variety of hearbes, the diuersity of fruits, and the comly orders and rankes of plants, do greatly commend and set forth the field in which they are: euen so the Church which is Gods field, is greatly beautified and adorned through the multitude & great diuersity of her members, which are (as it were) sundry sorts of sets or hearbs; as also by reason of that comly order, which he (the Husbandman) hath set among them.

More.

12.

13.

Moreouer, fields are not in their perfect glory so soone as they be taken in : and the plantes and seedes that are set and sowne in them, come not presently, but by degrees to their full perfection, and growth. So the Church is persfited by degrees : her plantes grow vp by little and little : and the seedes of Gods graces, which are sown in our hearts spring vp, grow, and multiply by degrees, and not all at once. The flints, the stones, and stinking weedes, are not all remoued and gathered out of vs at the first. The hardnesse of our hearts, the flintinesse of our affections, and the weedes of wickednesse are not at one instant, but by degrees remoued and taken away. And as no field is inclosed and taken out of the heath or common in one moment of time, but one part after another. So God doth not take in the whole Church, and by effectuall vocation seuer her, and call her out of the world, and inuiron her with his fauour reuealed to her at one point of time ; but he doth  
it

it by degrees at several times, in that order and maner, which in his wisdom he seeth most be seeming, and which before all time hee did with himselfe decree. In like maner also, as no house is built vp all at once, but by degrees: so is the Church in generall, and we that are her particular members, erected and perfected by peccemeale, and in processe of time.

And we do not attaine to our full perfection whiles we liue heere. <sup>b</sup> For *there is no man iust in the earth, that doth good, and sinneth not.* The clearest riuer hath some mudde in the bottome, and the healthiest body hath some corruption in it. So the purest soule is not without some sin. Regeneration doth not in this life wholly extirp or riginall corruption, but onely weaken, abate, and wast it by degrees. For while we liue, sinne shall not dy: but death that receiued life from sin, must be the death of sinne. Our sins and we shall dye together. And when the threed of this momentany life is cut asunder by death, and a dissolution

b Eccles. 7.  
22.

on



on or diuorcement made betwixt those two parts of man, which God did at the first vnite and wedde, to make a perfect man; the one must for a time returne vnto the earth, and the other shall be taken vp into heauen, thereto receiue both perfect grace & perfect glory: & when God shal after a time repeale & end the separation, & reunite them, then they shal ioinly receiue both holines & happines in al perfection without future alteration, in the paradise of God, *c In whose presence there is fulnesse of ioy, and at whose right hand are pleasures for evermore.*

cPsa. 16. 11

It is true indeed that we are perfect in this life in two respects. First, in regard of the perfection of parts, because (like infants) we haue all the parts of a christian: God hath giuen vs all his graces: though we haue the not in their full perfection. And secondly wee are reputed perfect in Christ our head, being clothed with his perfect righteousness. And for this cause the *d Church* is sayed to be faire,

dCant. 4. 1  
Cant. 6. 3. 8  
9.

*faire, beautifull, comly, undefiled, and pure;* to wit, because she is inuested in the spotlesse and pure robes of Christs absolute & most meritorious holinesse and obedience, which is imputed to her, and accepted as her owne. But if we speake of the perfection of sanctification or of inherent holinesse, we must needs confesse that we are not perfect, but that we arise like a house by degrees, and do <sup>e</sup>grow till we be compleat. Which shall not be till death, which endeth the battell betwixt the flesh and the spirit, vtterly consuming all the corruptions of our corrupted nature.

e Ephes. 2  
21.

Againe, as fields are subiect to be annoyed and wasted: and as there is no field without some hurtfull or improfitable thing in it, as stones, weeds and such like: so Gods field is subiect to be wasted and infested. Therefore the <sup>e</sup>Psalmist saith, that the wicked smite downe Gods people, and trouble his heritage. And Saul <sup>e</sup>before his conuersion is sayed to waste the

14.

e Psa. 94. 5

g Act 8. 3.

M Church

Church of God. And there is in our hearts (that are her children) many finnes, which are not as yet exiled, being noysome vnto vs, as weedes and stones are to a corne field. And againe, as there is no house, that is not obnoxious to some danger, either by violence of fire, or by the inundation of waters, or through inflammation by lightning, or else by reason of impetuous windes & stormy tempests, besides the subiection, wherein it is of it selfe to fall to ruine, being composed of things that are corruptible. Euen so Gods Church on earth, is subiect in herselfe (being <sup>h</sup> *black* with sinne, and vnmundified here in part) to ruines and rotten errors, both mentall and morall. Besides, shee is subiect to many perils from without. Sathan with his instruments play their parts against her continually. Sometimes hee sallies vpon her by force like a Lion, raising vp cruell tyrants to persecute & vex her. Sometimes he sets vpon her by fraud like a *Leopard*, approching to her

<sup>h</sup> Cant. 1. 4



her either with his *Syrenian* songs, or with his *Crocodilian* teares, or with a treacherous kisse, as *Iudas* did vnto his Maister; assaulting her with the subtile and sophisticall inuentions & engines of Heretikes, and attempting to violate her chastity by the pleasing allurements, and witching enchantments of the world; who with her whorish eye, and two naked painted breasts of pleasures and profits, doth seeke to inueigle our hearts and make vs yeeld vnto her.

Thus Sathan meetes her vpon the stage of this world, and enters combat with her, vsing all meanes to preuaile against her; sometimes pursuing her with the floods of persecution, sometimes kindling in her the coales of contention, sometimes seeking to ouercome her with secret machinations, and with faire speeches, & fraudulent perswasions, and sometimes also struing to daunt her with the dreadfull menacies of the great men of the world, and neuer ceaseth practising against her; but all in vaine.

i Mat. 16, 18

For <sup>i</sup> the gates of hell (saith Christ) euen sathan and all his strength and stratagems shall not preuaile against her to vanquish and subdue her.

15.

Finally, some things may be in a field which are not of the field, as roades, frogges and such like: a wolfe may bee in the same field and fold wherein a company of sheepe are: the enemy with his tares may be in a field as well as the right owner of it, and his good seed, and good sets. Euen so if we regard the visible and externall face of the Church, prophane persons & very reprobats may be in her, albeit they be not of her. They are but as frogges, roades, nettles, bryars, and crowes in a corne-field: or as Wolues and Foxes and madde dogges in a fold or flocke of sheepe: or else as stones and weeds, which trouble and hinder the good corne.

16

And againe, as in a field we see sets, hearbs and seeds oftentimes brought into a field, & set & sown in it, which do not naturally come vp of themselves

selues in it: euen so God doth set the plants of his Spirit, and sow the seeds of his sanctifying graces in our hearts which otherwise would neuer spring vp within vs of themselves, and by the vertue of our nature.

And as euery field stands in neede of dressing and keeping, and requires wholesome aire, sweete shewers, and the comfortable heate of the Sunne. Euen so the Church stands in need of husbanding: she hath neede of the heavenly dewe of Gods graces, and of the sweet light and heate of the Sunne of righteousness, and that the Northerne and Southerne windes of Gods Spirit should *blow* vpon her, that her spices and her fruits might flow out and come forth abundantly. In like manner also, as euery house stands in need of some shilter and reparation, so doth Gods house. For we lye open to wind and water, and haue the ruines of our depraued nature still remaining in vs. And as the Housholder brings many thing into his house which he finds not in it: e-

17

¶ Cant. 4. 16



1 Ioh. 2. 19

uen so the Lord inspireth many good things into our hearts, which he finds not in vs, and which we want by nature. And as some things may be in the house which are not of the house, as rats, mice, weasils, yea and treacherous and theeuish persons. Even so (if wee consider the outward appearance and name of the Church, which is Gods house) some may be in it, which belong not to it, and are not truly of it. Therefore <sup>1</sup> Iohn saith; *they went out of vs, but they were not of vs.* Antichrist that man of sinne, and sonne of perdition, sits in the Temple of God, but not as a *member* of it, but as a cruell and proud *Tyrant*, tyrannizing in it; as a *Theefe* in a true mans house, as a *Pirate* in a Merchants ship, or as a *Wolfe* and *Fox* in a sheepfold. And in a word, as some things may be brought into a field, and planted in it, which as yet are not: & as some may be brought into an house and made seruants in it, which for the present are not: even so some may be brought into Gods Church, which

is

is his pleasant field and the palace of his pleasure, and may bee made her true members and faithful household-servants, which as yet wander abroad and are not effectually called home. And thus wee see the resemblance, that is betwixt a field or house, and the Church of God. Now she is called Gods Husbandry and Gods building, because hee hath taken her to himselfe and inclosed her, hee doth husband and order her: he doth build and repaire her: he doth possesse & keepe her: and because he doth inhabit and worke within her. And albeit she may be fitly compared to a field and house in the forenamed respects, yet in other regards she is unlike vnto them. For God is her only Lord & owner, & for his honour only he hath ordained her. And whereas houses and fields are bought with money, she was purchased neither by gold nor siluer, but by the<sup>m</sup> blood of God, euen by the precious hearts blood of that immaculate *Lambe* Christ *Iesus*, who is true <sup>n</sup>God & true

m Act. 20.  
28.  
1 Pet. 1. 18.  
19.  
n Rom. 9.  
5.

M 4

Man

o 1 Tim. 2. 5

p 2, Pet. 3.  
10.

q 1 Pet. 2, 5,

c Psa. 45. 13.

o *Man* in one perfect person. Thirdly, all houses and fields are subiect to vtter and finall desolation. And the day shall come, wherein the P earth, and all the workes therein shall be consumed with fire. But the Church of G O D shall stand for euer. And when all the glory of the world shall vanish quite away, like a flash of fire: and when all her desperate, malicious and irreconcilable enemies shall vtterly be destroyed, then shall she shine as the Sunne, and obtaine her perfect glory, and liue for euer with the Lord in all ease and happinesse, free from all sinfull and earthly miseries whatsoever. Fourthly, whereas all other fields and houses are materiall, outward and earthly: this field and this house is mysticall, celestiall and *spirituall*: and may bee so called in all these regards ensuing. First because the Spirit of God doth husband her and dwell in her. Secondly, because her whole frame is *spirituall*, & her chiefest ornamentals are *inward* and inuisible. *The kings daughter*



ter is all glorious within, saith the Psalm.

Thirdly, the meanes which God vseth for her building, repairing, trimming, flourishing and continuing, are not earthly but spirituall, and of a nature far differing from worldly helps, and humane inuentions. Fourthly, the seruice and worship, which ought to be performed in her, is spirituall. And lastly all the good workes, which she doth, are spirituall. All the good workes, which we, or any of her faithfull members do performe, are meere good so far forth as they do proceed from the Spirit of God, who is goodnesse it selfe, and the author of all our goodnesse. And the euill which is in them cometh from our owne home-bred corruption, which is not in this life cleansed cleane away, vnlesse it be because it is forgiuen vs, and not imputed to vs.

And to conclude; the Church is said to be a *field* & an *house*, not fields and houses. For the Church is but *one* body, *one* perfect house, and *one* entire

Ephel. 4. 4.

entire and absolute field. She hath but one Lord, one Architect, one Redeemer, one absolute Husbandman and Inhabitant, one common saluation, one religion, one Head, one Husband, one way to heauen; according to that of S<sup>t</sup> Paul, *There is one body, one Spirit, one faith, one Lord, one baptisme, one God and father.* And this hath also been the doctrine of former ages.

In. Ps. panis

Orat. in d.  
Eu,  
Vbi supra.

*Theodoretus* saith (quest. 44. in Num.) *As the Vnicorne hath one horne, so the people truly religious adoreth one onely God.* And for the vnity of her head, *Gregory* saith, that *The whole holy vniuersal Church is one Body, set vnder Christ Iesus as her Head.* For *Christ* with his whole Church, both militant & triumphant, is one person. *Nazianzene* saith; *There is one Christ, one head of the Church.* Thirdly, concerning the vnity of the Spirit, *Gregory* saith that, *As there is one soule, which doth quicken the diuerse members of the body, so one Holy Spirit doth quicken and illustrate the whole Church.* Fourthly for the vnity of faith and outward confession,

*Eucherius*

*Eucherius* saith that, As a bundle is bound with bands, so all the company of the Saints are bound together with one and the same faith, hope and charity, & compassed with one muniment of diuine protection.

In. 7. Reg.

And as *Leo* teacheth, there is one orison, and one confession of the whole Church. Finally touching the vniry of Baptisme; There is one faith (saith *Hierome*) & one Baptisme. And so with all for the vnitie of her God, *Iustinus* saith, There is one true God of all, which is acknowledged in the Father, Sonne, and holy Spirit. Our faith (saith *Cyrl*) receiueth no number of Gods, but there is one God the Father, and to the same vnitie pertaineth the Sonne and the Holy Ghost.

Serm. 3. de  
ieiun. 7.  
mens.

Hauiing now opened the words, and giuen the sense, let vs see what lessons we may learne out of them.

In cap. 4.  
ad Ephe.

Chap.



## CHAP. 2.

*The Church of God is Gods house and husbandry.*

*Doct: 1.*



THESE wordes do naturally without wresting affoord vs two notable doctrins. The former is that the true church of God (which is the cōpany of Beleeuers) is Gods House and Husbandry. This is plaine by the text, as also by other like places of Scripture. <sup>a</sup> Know ye not (saith Paul) that ye are the Temple of God, and that the Spirit of God dwelleth in you? And speaking to Timothy he saith; <sup>b</sup> These things I write, that thou maist know how to behaue thy selfe in Gods House, which is the Church of the liuing God. And plaine reason sheweth as much. For it is not her owne: she is not the Lady of her selfe. <sup>c</sup> Ye are not your owne (saith Paul) for ye are bought for a price. Neither is the Church a tenement or possession belonging to any Angell, or to any Man, excepting

<sup>a</sup> 1 Cor. 3.  
16.

<sup>b</sup> 1 Tim. 3  
14. 15.

<sup>c</sup> 1 Cor. 6  
19.

excepting onely the man *Christ* who is the <sup>d</sup> *Angell* of the *covenant* and her only *Lord & Head*. She is not the field of the *slugard*, which <sup>e</sup> *Salomon* speaks of. She is not the house of wickednesse and sinne. For <sup>f</sup> *Christ* gave himselfe for her, that hee might make her holy, and purge her from her sinnes with his blood. Therefore he saith vnto her; <sup>g</sup> *Thou art all faire, my loue, and there is no spot in thee*. Neither is shee the house and field of the *Diuell*. For *Christ* hath purchased her <sup>h</sup> vnto himselfe. Therefore she saith; *My* <sup>i</sup> *welbeloued* (meaning *Christ*) *is mine, and I am his*. I am my welbeloueds, and his desire is towards me. And *Christ* speaking vnto her, calls her his <sup>k</sup> *loue, his sister, & his spouse*; therefore surely the *Diuell* hath no interest in her, and no title to her. The conclusion then remaineth firme, that as the *Temple of Ierusalem* was dedicated to be an house vnto the Lord alone, euen so the Church is built and consecrated vnto him only, that she may be his House to dwel in, & as a field to husband & dispose of,

as

d Mal. 3. 1.

Ephes. 5. 23

Iude. 4.

e Pro. 24.

30.

f Ephes. 5.

26.

Reu. 1. 5.

g Cant. 4. 7

h Ephes. 5.

27.

i Cant. 2,

16, and 7,

10,

k Cant. 4, 1

9.

as he in his wisdom seeth most convenient. Thus much for the doctrine, let vs now se how we may apply it for our benefite and edification.

### CHAP. 3.

*Sundry vses are made of the consideration of these two titles together.*



He vses, which we ought to make of the former doctrine are of two sorts. Some arise from the consideration of these 2 titles (giuē to the Church) together: & some frō them being cōsidered apart by themselves. Of the former company are these that follow.

Vlc. I.

First, we haue here one of the *roialties* and royall priuiledges of the *faithfull*. For they, and they onely (to speake properly) are Gods house & husbandry. For the Father hath elected them only: the Son hath redeemed them onely: the holy Ghost doth rege.



regenerate them onely. God (the Father, Sonne, and holy Ghost) doth dwell in them onely, in regard of the presence of his speciall grace, and efficacious operation vnto eternall life. For as concerning the *Reprobates*, they are the very links of sin, the *dennes* of the Diuell, and the *quagmyres* of iniquity, <sup>a</sup> predestinated to eternall destruction. Some of them (I confesse) may thinke themselves to be of Gods house, and to belong vnto his field : but their imagination is like the fond and false conceipt of some Melancholique persons, that haue thought their bodies to haue beene made of glasse, and that euery faire house was theirs, which they passed by. Yea they may perswade themselves so thereof, as that they may conceiue a kind of ioy therefore in their hearts, and yet for all that they are deceiued. Some that haue suddenly fallen into a swoone haue imagined that they saw goodly sights : and many frantick persons will sing and hallo, as if they were in a very good condition

a, Pro: 16:4

dition, whereas indeed their case is pittifull. Euen so some of the Reprobate may fall into such a fit of spirituall swoone and phantastick phrensie of the mind, as that they may both think better of their estates then they are indeed, and reioyce also within themselves, as if they were right good men and happy; being neuerthelesse in truth the very *Refuse* of mankind, the *Obiects* of Gods wrath, and (as it were) the *Center* of his iudgements. Yea further they may so carry themselves outwardly, as that they may seeme vnto men (that doe not see the heart) the true members of the Church, and as plants in Gods field. But blazing starres are not true starres, but fading meteores: a foot of wood is not a foot indeed: and painted fire is not fire. Euen so what shew soeuer they make, yet are they not indeede her members, they are not G O D S plants indeed. They may be *in* Gods house, but they are not *of* Gods house: they may be *in* his field, but they are not *of* his field. Goates and sheepe may

may be together in one fold, though they be not of one flocke. Cockle & good corne may bee in one *Barne*; *Theeves* and *True men* may be in one field: strangers and seruants, guests and children in one house. And all is not that which it seemes to be. All is not grasse that looketh greene, nor all bloud that is red. Sathan can transforme himselfe into an Angel of light: all is not gold that glisters: hypocrites may seeme religious, and men of woluish dispositions can for need walke like *sheepe*, in sheepe-skins. When the great *Gold-smith* shal come to try them with his *Touch-stone*, hee will finde them *copper*, and not good *gold*. When the windes shall blow hard against them, when the flouds shall come and dash against them, they shall fall flatte downe to the ground, because they are not as *living stones* founded vpon the rock Christ, but weakly built vpon a weake and sandy foundation. And a day will come when the Husbandman will view his field, and will separate the

2 Cor. 11. 14

N corne



corne of his owne sowing (and carry it home into his barne) from the tares of the enemy, how faire and fresh soeuer they seeme to be, and will binde them in a bundle, and cast them into the fire.

Now this prerogatiue is not meerly titular and verball, but very commodious, comfortable and excellent. For Christ <sup>b</sup> dwelleth in this field: the Spirit of God dwelleth in this house: <sup>c</sup> and *they that dwell therein shall haue their iniquity forgiven.* And who-soeuer are of this house, of this field, shall continue so for euer. For the <sup>d</sup> *couenant* of God made with them is *euermlasting*. The <sup>e</sup> *gifts* and the *calling* of God are giuen without repentance: and he wil <sup>f</sup> *preserue* and guard them by his power through faith vnto saluation. And their *mother* also, which is the Church, shall alwaies be the palace and paradise of his delight. He will carry her vpon his backe like an *Eagle*, he will shadow her with the wings of his grace, and will continue constant in his loue for euer.

b Cant 8.

13.

c Isa. 33. 24

d Ier. 32. 4

e Rom. 11

29.

f 1 Pet. 1. 5

g Gal. 4. 26

uer. For his<sup>h</sup> loue vnto her is euers  
lasting, and his mercy endureth for e-  
uer.

h Ier. 31, 3  
Psa. 136, 1,

Secondly, seeing the Church is  
Gods House and Husbandry, shee  
must acknowledge no *Lord*, no *Head*,  
no *King* but God. Her obedience,  
her homage, her loyalty, her virgi-  
nity belongs to him, as to her soue-  
raigne Lord and onely absolute *Hus-  
band*. She is not her owne; therefore  
shee must glorifie God, to whom of  
right she doth pertaine.

Vse 2.

Thirdly, Ministers ought to be the  
more diligent, faithfull and alacrious  
in the execution of their function.  
For the labour which they take, and  
the paines they do bestow, are besto-  
wed vpon Gods *House*, vpon Gods  
*plowed-field*. They labour not in mens  
fields, not in the house of men, but in  
the house and field of almighty God  
(who is able to recompence the faith-  
full, and to punish the vnfaithfull:)  
therefore they should be the more  
carefull, circumspect & laborious in  
their calling, taking heed, what seede

Vse 3.

they sow, what plants they set, and both what, and how they build.

Vse 4.

Fourthly, seeing the Church of God is his field & house, we ought all to labour to be assured that we are of it. For out of it there is no saluation. And when we are in it, we must keep our selues in it, and not straggle out and leaue it. Men take grear delight to dwell in faire houses, and to walke in pleasant fields. The Church of God is a goodly house, and a pleasant and greene field. <sup>i</sup> *My welbeloued, behold, thou art faire and pleasant: also our bed is greene: the beames of our house are cedars.* <sup>k</sup> Christ delighteth and dwelleth in her. Let vs therefore like her, and loue to liue within her. They that leaue her, leaue him. For he is her *Husband and Inhabitant*: therefore she cals him her <sup>l</sup> *Welbeloued*: and he cals her his Spouse: <sup>m</sup> *My spouse is a garden inclosed.* And she crying out vnto him saith thus: <sup>n</sup> *O thou that dwellest in the gardens. O fountain of the gardens, O well of living waters!* So then he which forsakes her, forsakes him,

He

Cant. 1. 15

k Cant. 4.  
10. & 8. 13

l Cani. 7. 11

m Cant. 4.

12.

n Cant. 8.

13.

Cant. 4. 15



He which leaues her, leaues his garden : and he which leaues him, leaues her fountaine : euen the well-spring of her life, and the scaturidge of all true comfort. Let vs therefore keepe our selues within the borders of the Church, lest we walke in the valley of death. We must needes be either in Gods Temple, or in the diuels Synagogue : either in Gods field or in the diuels field. And whensoever wee see the face of a true Church in any place, let vs take heed that we do rend not our selus frō her, and leape out. For this were (so much as lay in vs) to runne out of Gods field, and to runne away from Christ, who frequenteth the <sup>o</sup> *flockes* of his *sheep*, and delighteth to be in the assemblies of his people. Let vs therefore be wise, and not forsake the fellowship (or aggregation) that we haue among our selues, as the manner of some is : but let vs exhort one another, & that so much the more, because ye see that the day (of Christs second coming) draweth neare. Inde makes it a property of

N 3

those

o Cant. i. 6.  
7.

p Heb 10.  
25.  
Επισυναγωγὴν  
ἔχον.

q Iude, 19.

those that were fleshly & had not the Spirit (what shew soeuer they made) to be *makers of sects*; men of a schismaticall and contradictorious spirit, that like not the beaten way, but loue to walke in a way by themselves, though it be full of mud and mire.

Vse 5.

r Isa. 49.23

Considering also that the Church is Gods house & husbandry, it were a worke beseeming the honour of Princes and all Potentates, in all their territories and dominions to defend and foster her: that so they may verifie that ancient prophecy recorded by the prophet *Esay*, that *kings should be her nursing fathers, and that queenes should be her nurces*. Yea it beseemes vs all to be kinde vnto her, and to honour her. For she is our mother. She is the house in which we are bred, and borne, and brought vp. She is the field in which we are planted and receiue our growth. Men loue the house wherein they were borne, and trained first vp, and the place in which they drew their first breath, and led the beginning of their life.

life. Let vs therefore loue the Church of God: let vs desire and seeke her welfare. <sup>f</sup> Pray for the peace of Ierusalem: let them prosper that loue thee. Peace be within thy walles, and prosperity within thy palaces. <sup>t</sup> Giue the Lord no rest till he repaire Ierusalem the praise of the world. For my brethren & neighbours sakes (saith <sup>u</sup> Dauid) I will wish thee now prosperity. Because of the house of the Lord our God, I will procure thy wealth. <sup>w</sup> Behold (saith the Lord) I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their armes, and thy daughters shall be carried upon their shoulders: kings and queenes shall worship thee, with their faces towards the earth, and licke up the dust of thy feete. But we are of the Gentiles: let vs therefore in our seuerall places labour to make good this prophecy. We are all carefull to keepe our owne fields and houses in good case, and shall we neglect the Church, which is the Lords? Shall we dwell in our seeled houses, and see his house lye wast

(Psa, 122, 6  
7.

t Isa, 62, 7.

u Psa. 122. 8  
9.

w Isa. 49. 22  
23.



without griefe of heart? We looke to our owne gardens and orchards; let vs not therfore cast off al care of Gods, but let vs rather labour to the vtmost of our power (keeping vs within the precinct of our calling) that they may flourish & prosper in the world. And so doing we shall testify our loue to God and his Church: we shall shew our selues to be true natural sons and not bastards: seruants and not slaues: faithfull friends, and not fawning flatterers and false-hearted foes.

Vse 6.

Sixtly, seeing the Church is Gods field and house, we may be sure that God will husband and repaire her. He will till and dresse her: he will pluck out her weeds & make her fertile: he will manure, and water her with the first and latter raine of his gracious benediction. He will cause the *North-wind* to blow vpon her, which shall purify the aire about her, & pinch the luxuriose humors within her, & coole the pride of her hart, & the excessiue heat of her spirit. He will also send out the *South-wind* to cōfort her

her with his warme blasts, and to wa-  
ter her with his sweet shewers, that  
she may be fresh and fruitfull. \* *The*  
*Lord* (saith the Psalmist) *couereth the*  
*heauen with clouds, and prepareth raine*  
*for the earth, and maketh the grasse to*  
*grow vpon the mountaines.* Euen so the  
Lord couereth the Church with his  
loue, he causeth the clouds to breake,  
he powreth downe the raine of his  
blessing vpon her; he moystens her  
with the dew of heauen, and maketh  
his graces to sprout vp and flourish  
within her. Yea he maketh her (like  
dry ground) to thirst after the waters  
of life: and teacheth her to cry out and  
say, *Arise O North, and come O South,*  
*and blow vpon my garden, that the spices*  
*thereof may flow out.* And forso much as  
she is his house, we may know for  
certaine, that he will in time remoue  
in-bred ruines and rottennesse, and  
wil repaire and polish her, til he haue  
made her perfect & glorious in all re-  
spects. And albeit he do often suffer  
her faithfull and true members to  
bring forth the weedes of sin, and to  
fall

x Pse. 147. 8

y Cant. 4:  
19.

fall into the ruines of wickednesse ; yet it is not through his negligence & obliuion, or because he hath cast them off: but it is to teach them to distast their pride, and to confesse that they can easily fall of themselues, but are vnable to stand, or rise vp without him. The *husbandman* sometimes lets his ground lie as if he had forsaken it, and can be for a time content to see it growne with weeds. But he hath a purpose to breake it vp with his plough, and to bestow more cost vpon it, that it may be more fruitfull, then before. He will not see it overgrown with weeds: he wil not permit the to suck out the heart, & to make it altogether barrē, & good for nothing. So likewise we see many men suffer their houses to decay, & for a while to fall to ruine: but their intent is to build them fairer, and to make them stronger then they were before. And thus God sometimes dealeth with his faithfull seruants, as with *David*, *Hezekiah*, *Peter* and others. For he is tied by no law to preserue any man longer



gerthen he lift. And so great is his grace vnto vs, as that if he suffer vs to fall, yet he will not let vs fall quite a way, but will in due season restore and lift vs vp againe. For *Semel et semper*, Once and euer are all one with God: whom he hath embraced once, he will embrace <sup>z</sup> for euer.

z Ier. 32. 40

Moreouer, considering that the Church is Gods house & husbandry, we may be sure that he will patronize and protect her against heritiques, tyrants, and all that by fraud or force do labour to subuert and wast her. <sup>a</sup> *The Lord thy God* (saith Zephany) *in the middest of thee is mighty: he will saue, he will reioyce ouer thee with ioy: he will quiet himselfe in his loue.* <sup>b</sup> *He will feed them that spoile thee, with their owne flesh, and they shall be drunken with their owne bloud. For the Lord is* <sup>c</sup> *great in counsell, and mighty in worke.* His eyes are open vpon all the waies of the sons of men, to giue to euery one according to his waies, and according to the fruit of his workes. And <sup>d</sup> *they that hate Sion, shall be all ashamed, and*  
turned

Vlc 7.

a Zeph. 3. 17

b Isa. 49. 26

c Ier. 32. 19

d Psa. 129. 5

e Psal. 125. 2 turned backward. But as the mountains  
 are about Ierusalem, <sup>e</sup> so the Lord is a-  
 bout his people from henceforth and for e-  
 uer. Whom shall wee then need to  
 feare? What danger neede we dread?  
 f Ioh. 10. 29. For God <sup>f</sup> that is greater then all, is on  
 our side: he is our shield and tower  
 of detence: & his al-seeing eye doth  
 g Psal. 121. 4 watch continually for vs. For he <sup>g</sup> that  
 keepeth Israel doth neither slumber nor  
 sleepe. Are our enemies great and  
 h Psal. 113. 4 mighty? The Lord is high <sup>h</sup> aboue all  
 Psal. 147. 5. nations, & his glory is aboue the heauens.  
 Psal. 115. 3. Great is our Lord,; and great is his power  
 and he doth whatsoener he will. Are they  
 i Iob. 5. 13, politique and subtile? Feare not. God  
 taketh the wise in their craftinesse, and  
 the counsell of the wicked is made foolish.  
 Their mischiefe shall returne vpon  
 their owne heads, and their cruelty  
 shall fall vpon their owne pates. For  
 k Psal. 147. 5. the Lord is omnipotent and his <sup>k</sup> wis-  
 dome is infinite. He hath pleasure in his  
 l Psal. 149. 4. people, and he will make the meeke <sup>l</sup>  
 glorious by deliuerance. Are they watch-  
 ful and laborious to work thy ruine?  
 Be not dismaid. For the Lord, that  
 guar-

guardeth thee, will not slumber. The  
 m Lord is thy keeper : he is thy shadow at  
 thy right hand. Do they menace and  
 trouble thee? Be not discouraged; for  
 n the eyes of the Lord are upon thee.  
 Great are the troubles of the righteous :  
 but the Lord dilivereth him out of al. But  
 malice shall slay they wicked : and they  
 that hate the righteous, shall perish. Do  
 they traduce and disgrace thee? Hear-  
 ken vnto me (saith the Lord) ye o that  
 know righteousness, and in whose heart is  
 my law. Feare ye not the reproch of men:  
 neither be ye afraid of their rebukes. For  
 the moth shall eat them up like a gar-  
 ment, & the worme shal eat the like wool l  
 I, euen I am he that comfort you. Who art  
 thou, that thou shouldest feare a mortall  
 man, and the sonne of man, which shall be  
 made as grasse? Yea but sathan that  
 roaring and hungry Lion doth assault  
 thee, and seeke to deuoure thee. Be  
 nothing daunted, for Christ Iesus, the  
 Lion of the tribe of Iudah, is stronger  
 then he. p His eyes are as a flame of fire,  
 able to discerne his stratagems : his  
 feet are like vnto brasse, able to tread  
 him

m Pla. 121.

3. 5.

n Pla. 34-15

19.

21.

o Isa. 51. 7. 8

12.

p Rev. 1. 14

15.



q Ioh. 10.  
28.

1 Cor. 1. 8  
s Mat. 24.  
24.

1. Cor. 10  
xi

u Mat. 16.  
18.

him downe and tame him: and his good will is so great vnto vs, as that <sup>b</sup> none shall plucke vs from him, and destroy vs. Are we disturbed with temptations? Doth the flesh contend against vs? Do false teachers labour to peruert vs? Yet let vs not leaue our order, and leese our courage. For these may warre against vs, but they shall not win: they may contend, but they shall not conquer: they may disturbe vs, but they shall not decurbe vs. For God will <sup>r</sup> confirme vs vnto the end: he will not suffer vs to be <sup>s</sup> seduced: he will not permit vs to be tempted <sup>r</sup> aboue our power. Howsoever we may be weakened, yet he will not suffer vs to be wholly wasted, but with the temptation he will vouchsafe to giue vs an happy issue. *Premi potest Ecclesia, non opprimi: oppugnari potest, expugnari non potest.* The Church of God may be pressed, but it cannot be oppressed. Sathan may besiege her, but he cannot batter her to the ground, and sack her. He may fight against her, but he cannot <sup>u</sup> vanquish her

her. For the Lord will defend and guard her. He will neuer <sup>x</sup> leaue her, nor forget her. Can a y woman forget her child, and not haue compassion on the sonne of her wombe? Though they should forget, yet will not I forget thee. Behold I haue grauen thee vpon the palme of mine handes. <sup>z</sup> I haue loued thee with an euerlasting loue, and I will preserue thee. <sup>a</sup> The Lord (hall reigne for euer for the preseruatiō of his Church. He hath laid her vpon a firme foundation, and <sup>b</sup> hath made the barres of her gates strong. Carefull and good husbands haue a speciall regard of their grounds and houses. We are Gods ground, we are his house; and therefore we may perswade our selues that he hath a very singular care ouer vs to preserue and saue vs. He is the <sup>c</sup> Sauiour of all men, but especially of those that beleene. He forsaketh not his Saints (saith Dauid) they <sup>d</sup> shall be preserued for euermore. Though they fall, yet shall they not be cast off, for the Lord putteth vnder his hand to lift them vp againe: Men, when they see their houses weake, & exposed

x Heb. 13. 5.  
y Isa 49. 15.  
16.

z lc. 31. 3.  
Isa. 49. 8.

a Psa 146.  
10.

b Psa. 147.  
13.

c 1 Tim. 4.  
10

d Psa. 37.  
24. 28.

e Psa. 147.

11.

e Ier. 33. 41.

exposed to wind and weather, do vse to vnderprop them, & to plant trees about them to defend them. Euen so vndoubtedly the Lord being priuy to our weakenesse doth support vs with the props of his grace, and doth enuiron vs with the tall and strong Cedars of his power. For *he taketh delight in them that feare him, and attend vppon his mercy.* He will neuer turne from them to do them good. *f Yea (saith the Lord) I will delight in them to do them good.* We may not thinke that God will bee carelesse of his house, if forgetfull man be carefull of his. In like manner also wise & christy husbands seeing their fields subject to be wasted with cattell, and their corne to be troden downe and eaten vp, do vse to compasse them with pales or other fences, & to oversee them. Euen so the Lord doth inclose his Church, and oversee her for her good, and is exceeding viligant ouer her. He taketh the Foxes, which marre his vines: he killeth the Beares: he driueth out the beasts: he mendeth her



her hedges: he repaireth her ditches: and hath a speciall care that his corne, his vines, and plants be not rooted vp & spoiled. If men respect their fields so diligently, it were horrible wickednesse for any man to imagine that God will neglect his; especially considering that he payd so deere for it as he did, & considering also he is able to keepe it safe without toile or wearinesse, and is not subiect to forgetfulness.

Eightly, seeing the Church is Gods field and house, we ought in no case to wrong her nor any of her members. For the iniury that is offered vnto her, doth redound vnto him, and he accounteth all the wronges as done vnto himselfe, which are done by their enimies vnto them. *In all their troubles he is troubled: and they that touch them (to do them harme) do touch the very apple of his eye.* It were a dishonest and wicked part in any man to spoile his neighbours field, or to pull downe or set fire on his house; what horrible wickednesse then is it

Vse. 8.

Isa. 63. 9.  
Zach. 2. 8.

O

for

11. Cor. 3.  
17.

k Isa. 62. 12.

l Isa. 60. 16.

m Act. 9. 4.

for any man to fire Gods house, & to waste and make hauock in his field? *If any man shall destroy the Temple of God, him shal God destroy. For the Temple of God (saith Paul) is holy, which ye are.* The Church of G O D is a *citty k sought out, and not forsaken* of the Lord. He hath clothed her with the garments of saluatiō, he hath couered her with the robe of righteousness; and as a *bride* doth tire her selfe with her iewels, so doth the Lord adorne her with his graces, and put the golden chaine of immortality about her necke. Now darest thou oppose thy selfe against her, on whom God hath bestowed so great cost? Wilt thou maligne her whom he doth loue, and in his loue hath chosen to himselfe? Will the <sup>l</sup> Lord make his Church an *eternal glory*, and shall she *sucke the breasts* of Princes; and wilt thou hate and disgrace her or any of her children? Did *Paul* persecute Christ <sup>m</sup> *himselfe*, because he persecuted his members? So Christ from heauen told him. Now wilt thou be reputed a persecutor of Christ

Christ Iesus? Hast thou none to persecute, none to maligne, none to trouble but him, that dyed that thou mightest liue & not dye? What none? If thou wilt needs persecute & spoile, then persecute thine owne corruptions, spoile them, make hauocke of thy lusts, <sup>n</sup> *which fight against thy soule*, and labour to subdue thee. Trouble not the Church of God, do not persecute his people, touch not his anointed, & do his Prophets no harme. Indeed <sup>o</sup> *the wicked practiseth against the iust, and gnasheth his teeth against him*; but wilt thou be so wicked? Look well to thy selfe. For <sup>p</sup> *in the hand of the Lord is a cup, and the wine is red: it is full mixt, and he powreth out the same: surely all the wicked of the earth shall wring out and drinke the dregs thereof.* <sup>q</sup> He that is upright in his way, is indeed (as Salomon teacheth) *an abomination to the wicked*; but shal he be abominable vnto thee? Wilt thou be that wicked man that will detest and abhorre him? Looke well about thee. For <sup>r</sup> *the Lord preferreth the upright in heart: but he will destroy*

n 1. Pet. 2.  
11.

o Psal. 37. 12

p Psal. 75. 8.

q Pro. 29.  
27.

r Psal. 7. 10.  
Psal. 145. 20



Psa. 11. 5.

s Psa. 94. 5.  
23.Job. 21. 17  
18.u Mat. 27  
19.

*all the wicked: the wicked, and him that  
 loneth iniquity doth his soule hate. In-  
 deed the wicked trouble Gods heri-  
 tage, and <sup>s</sup> smite downe his people with  
 the fist of wickednesse. But he will re-  
 compence them their wickednesse, and de-  
 stroy them in their owne malice. <sup>t</sup> How  
 oft shall the candle of the wicked be put  
 out? They shall be as stubble before  
 the wind, & as chaffe that the storme  
 carrieth away. Therefore partake not  
 with them in their sins, lest thou be  
 partaker of their punishments. Trou-  
 ble not Gods people, do not annoy  
 his field, take heed thou persecute not  
 his Church. For shee shall be a cup of  
 poison vnto all that hate her: and an  
 heavy stone to all her enimes. All that  
 lift it vp shall be torne; though all the  
 people of the earth be gathered toge-  
 ther against it, God will not suffer his  
 Turtle doue to be taken, his Church  
 to be destroyed. Therefore as <sup>u</sup> Pilats  
 wise sent word vnto him concerning  
 Christ, saying; *Haue thou nothing to  
 do with that iust man*: so say I to thee  
 concerning Christ his Church, and <sup>her</sup>*

her members; Haue nothing to do with them to persecute and wrong them. For she is Gods field, and they are his seed & his sets: she is G O D S house, and they are his household seruants and his children. He loues them deerely, & keeps them very carefully. It were a bold part in a meane person to make spoile in a kings house, and to waste his grounds, and to pull vp his plants, and to treade downe his grasse and corne. What boldnesse were it then for vs, that are but *wormes* & wretches, to make spoile in Gods house, & to spoile or annoy the plants of G O D S owne planting, who is the king of all kings, who hath laid the foundation of the earth. and spanneth the heauens with his hand? Many men in pittie will not spoile a ground or garden for the plants that are in it, because of their goodnesse and comely order. The Church of God is as a *field* or *garden*. Her plants are as an <sup>x</sup> Orchard of Pomegranats with sweet fruits, as *Camphire*, *Spikenard*, *Saffran*, *Calamus*, and *Cinnamon*.

w Iob. 25.

x Cant. 4  
12. 13.

y lsa. 62. 3.

*Cinamon with all the trees of incense,  
Myrrer & Aloes, with all the chiefe spices.*  
 God hath greatly graced al her mem-  
 bers, & hath set al her plants in a com-  
 ly order; let vs therefore spare them, &  
 not spoile them: let vs not harme and  
 annoy them. The Church is a faire  
 and sumptuous building: yea she is  
*a crowne of glory in the hand of the*  
*Lord, and a royall diademe in the hand of*  
*her God.* And dare man maligne her?  
 Shall the sonne of man *whose breath is*  
*in his nostrils,* seeke to fire her, or pull  
 her downe? Let them beware they do  
 not. For otherwise the Lord will fan  
 them, the wind shal carry them away,  
 and the whirlewind of his wrath shal  
 scatter them: they shall be burnt with  
 the flames of their owne fire, and  
 compassed about with their owne  
 sparkles. If a man should breake into  
 thy fields, and make spoile amongst  
 thy corne: or if he should beat downe  
 thy house, or fire it ouer thine head,  
 maist thou not iustly be offended, &  
 sue him at the law for his injury  
 done vnto thee? There is no question

to



to be made : the case is cleare. And  
 shal we thinke that God will be silent  
 and say nothing to those, that would  
 spoile his field, that tread downe his  
 corne, that cut downe his plants, that  
 breake open his hedges, that annoy  
 his house, and seeke to fire it ouer his  
 head? Vndoubtedly except they re-  
 pent and alter their course in time,  
 the Lord will arrest them, he will ar-  
 raine them at the barre of his iustice,  
 he will pleade against them, and con-  
 demne them. For if the sentence of  
 death shal be pronounced against the  
 z that shewed no kindnesse to his ser-  
 uants; what can we thinke shall be the  
 end of those but death ineuitable,  
 which haue bene malicious, cruell  
 and iniurious vnto them? Let vs ther-  
 fore take heed that we do not hate &  
 persecute the Church of God, nor a-  
 ny of her children. She is Gods field:  
 she is Gods house : this is reason suf-  
 ficient to dissuade vs from all secret  
 and open machinations against her,  
 though we had no other reason in the  
 world besides.

z Mat. 25.

Vle. 9.

Ninthly, seeing that the Church is Gods house and husbandry, we need not maruell that the diuell doth so maligne and molest her. For because he doth hate the husbandman and the housekeeper, therefore he doth also hate and persecute with mortall hatred and hostility his seruants and all that belong vnto him, to whom he doth in speciall manner confer and manifest his grace. And hence it is also that she hath in all ages received hard measure of the *world*, & that the wicked of the world do persecute & storme against her members; even because she is Gods field & habitation, and therefore is not of the world, but a stranger in the world, belonging to another kingdome and commonwealth. It is the fashion of *Dogges* to barke at strangers; it is no wonder then that the *Dogges* of this world do barke at her and fly in her face : it is no maruell though they bite her children, and baulle at them. For they are strangers to them. They are not of them, but among them. They are not  
cast

cast in one mould together, nor made of one mettall. *Foxes* are by nature giuen to murder *Lambs* : and *Boares* are naturally carried to make hauocke in a vineyard, and to spoile the vines. The wicked through the perversnesse of their corrupted nature are violently bent against the godly. Beasts are giuen to breake hedges, to leape ouer ditches, and to spoile yong plants, & to tread downe corne. Euen so these (like vnruely beasts) are carried headlong by their *drouer*, and through the strong streame of their in-bred malice to breake into Gods field, to knoppe his tender plants, and to make wast amongst his corne. Yea they maligne & spite them, because God doth countenance and grace them, because he doth repaire & husband them, & because they see that they are not so full of weeds and ruines, as they themselves are, <sup>a</sup> But feare not, thou worme *Iacob*, and ye men of *Israel*. I will helpe thee, saith the Lord. <sup>b</sup> Cast thy burthen upon the Lord, and he shall nourish thee. The wicked that are strangers and enimies

<sup>a</sup> Isa. 41. 14.

<sup>b</sup> Psa 55. 22



c Psa. 58. 23

d Psa. 55. 23

Vse. 10.

e 1 Pet. 2. 5

nimies vnto his Church from the wombe, <sup>c</sup> *he will surely punish.* He will breake their teeth, and crack their iawes. They shall melt like ice, and consume like snailes. He will carry them away, as with a whirlewind in his wrath. <sup>d</sup> *Thou, O God, shalt bring them downe into the pit of corruption: the bloody and deceitfull men shall not liue out halfe their daies.*

Finally, seeing we are Gods field & building, we are al taught to loue one another. We are not *two* houses, but *one*: we are not *two* fields, but *one*. And therfore as one, we ought to loue and embrace one another. It were a prodigious sight to see one stone in a building to iustle with another. We are as <sup>e</sup> *Living stones* in Gods spirituall building: let vs therefore by loue lie close by one another: let vs not iustle one another. If an house be deuided against it selfe, how shall it stand? We are Gods house & household-seruants: therefore we must not be diuided against our selues, lest his house fall downe vpon our heads. Diuision is

a forerunner of destruction. Therefore as one stone in a building beareth vp another, sometimes a little one bearing a greater, and sometime the greater bearing a lesser: euen so let vs beare vp and beare with one another: let vs not fly out of the wall: let vs not stomacke & enuy one another, alwaies remembring that we are the stones of one building, and all laid by one Maister-mason. Corne in one field, plants in one Orchard, trees in one wood, flowers in one garden, and vines in one vineyard, do grow together without molesting and hindring one another. They stand together without discontentment: they shroud and harbour one another. We are the corne of Gods field, the plants of his orchard, the trees of his wood, the flowers of his garden, and the vines of his vineyard: and therefore we should stand together without contempt & discontentmēt: & we ought to shroud and shelter one another. *Now<sup>e</sup> therefore as the elect of God, holy and beloned, put on the bowels of mercy.*  
*kindnesse*

[Col. 3. 3.  
12.]

g<sup>1</sup> Ioh. 2  
11.

h<sup>1</sup> Ioh. 4.  
7.

i Ioh. 3. 14

k<sup>1</sup> Ioh. 5. 1

l<sup>1</sup> Ioh. 2. 10

m<sup>1</sup> Ioh. 4.  
8.

n Mat. 22.  
39.

kindnesse, humility, meekenesse, long suffering. Put away wrath, anger, malice, cursing: and hate not one another. & For he that hateth his brother, is in darkenes. But let vs loue one another, for <sup>h</sup> loue cōmeth of God, and euery, one that loueth, is borne of God. Wouldest thou know that thou art in the state of life? Then loue thy brethren. We know (saith <sup>i</sup> Iohn) that we are translated from death to life, because we loue the brethkren: he that loueth not his brother, abideth in death. Wouldest thou know that thou louest God? Then loue the children of God. For <sup>k</sup> euery one which loueth him, that did beget, loueth him also, which is begotten of him. Wouldest thou abide in the true light? Then loue thy brother. For <sup>l</sup> he that loueth his brother, abideth in the light, & there is none occasion of euill in him. Wouldest thou be like the Lord that did beget thee? Then loue; for <sup>m</sup> God is loue. Wouldest thou be obedient vnto God? Thē loue thy neighbour; for his <sup>n</sup> commandement is, that thou shouldest loue thy neighbor as thy selfe. Finally, wouldest thou shew



shew thy selfe a true *disciple* of Christ thy *Sauour*? Then loue thy fellowes. For *by this shall all men know* (saith Christ) *that ye are my disciples, if ye haue loue one vnto another.* Let vs therefore affect one another with true loue. We are the sons of one father, the children of one mother, the *reple* of one God, the field of one husbandman, the house of one inhabitant, the branches of one vine, the stones of one bilding, and the plants of one field; let vs therefore keepe peace with our selues, & embrace one another in the armes of amity. So shall Gods house continue, his throne shall endure, his field shall prosper, we our selues shall flourish, our ioyes shall be increased, and our enimies shall be defeated of much advantage.

Thus much concerning the instructions which arise out of the consideration of these two titles together. It remaineth now to set downe those that may be gathered from the, being distinctly considered by themselves. And of the former first.

Chap.

o Ioh. 13.  
35.

## CHAP . 4.

*We must keepe our selues wholly for God.  
We must be content with his husbanding.  
We must strine to be fruitfull in  
good things. They are to be dispraised  
that are barren.*

Vse 1.



*First, forsomuch as  
we are GODS  
field, we must be-  
ware that we giue  
not our selues  
to any from him.  
We are not our*

*own to dispose of as we list our selues,  
but his that hath bought vs, and ta-  
ken vs in for himselfe. Let vs there-  
fore take heed that we suffer not our  
selues to be sowne with corrupt seed,  
& to be set with the plants of wicked-  
nesse. Let not the diuell sow the tares  
of wicked errours and filthy finnes  
within thee. Thou art Gods, keepe  
thy selfe cleane and pure for God.*

Vse 2.

*Secondly, seeing we are Gods  
field, let vs be content with his hus-  
bandnig of vs. The ground doth pa-  
tiently*

tiently beare the *Plowman* and his *Plow*, the *sower* and his *seed* without the least resistance. So let vs be content to beare with meekenesse, Gods plough and his ploughmen, his seed and sowers. Let vs endure all things, which he hath in his wisdome ordained to breake vs vp, & to make vs faire and fertile; his Word, his Sacraments, his Ministers, his Orders. Let vs not repine and storne against them, but subiect our selues, and beare them meekely without resistance.

Thirdly, we are taught to be fruitful vnto God in faith, loue, repentance, and obedience. The good ground, which receiueth good seed, is very profitable to the owner, sending forth plenty of fruit. Euē so we being sown with the good and wholesome seed of Gods word, we ought to bring forth fruit abundantly, that our owner may haue a plentiful crop. It is a cursed ground that receiues seed, & yet affordeth either nothing or nought but weedes. We are Gods field,

Vsc. 3.



a Pro. 24.  
31.

b Pro. 23.  
12.

c Pro. 21.  
21.

d Jer. 4 . 4

field, and therefore we should not be like the field of the <sup>a</sup> *slugard*, that is ouergrowne with thornes & nettles. If a field be broken vp with the plough, and if good seed be not sown therein, it will bring forth more store of weeds, then if it had laine unplowed. So if the seeds of Christian vertues be not sowne in our heartes, and fructify in our liues now that we haue ben broken vp with the plough of Gods word, we shall more abound with the stinking weedes of wickednesse, then if we had neuer felt that plough. Let vs therefore looke to our selues, and labour to be fruitfull in good thing. <sup>b</sup> *Apply thine heart to instruction, and thine cares to the words of knowledge.* <sup>c</sup> *He that followeth after righteousnesse and mercy, shall find life, righteousnesse, and glory.* Now that we may be fruitfull, we must performe these duties following.

First, we must roote those sinfull weedes out of our hearts, which oppresse and choke them. <sup>d</sup> *Breake vp your fallow ground, and sow not among the*  
the

*the thornes, Be circumcised to the Lord, and take away the foreskin of your hearts.*

Secondly, we must labour to be partakers of Gods word, hungry and thirsting after it, as after food. It is the *Plough*, that must breake vs vp: it is the *beetle* that doth beat our clotty hearts: it is the *seed* that must be scattered vpon them: and it is the *raine* also, that makes the seed spring vp and grow: It is the *meanes*; indeed the  *blessing* is from the Lord. *Wherefore laying aside all maliciousnes, all guile, simulation, enuy, and all euill speaking, as new borne babes desire the sincere milk of the word, that ye may grow thereby.*

e 1 Pet. 2.  
1. 2.

Thirdly, when the seed is sowne, let it find roome within vs. Let vs giue it liberty to roote and spread it selfe in our heartes. As a ship cannot saile without *seas roome*: so the seed cannot grow without *earth-roome*. We must therefore giue the seed of Gods word roome in our heartes: we must yeeld vnto it, we must giue it passage in vs, we must locke it vp in

P                      the

f Heb. 4. 2.

the closet of a faithfull heart, and beleene it. The word hath bene<sup>f</sup> vnprofitable to many, because it was not mixed in them with faith.

g lam. 1. 22

Fourthly, we must not only heare the word, but we must let it worke in our liues, we must expresse it in our conuersations. *Be ye doers of the word, & not hearers onely only* (saith Saint Iames) *deceiuing your owne selues. For if any man heare the word, & do it not, he is like vnto a man, that beholdeth his naturall face in a glasse. For when he hath considered himselfe, he goeth his way, and forgetteth immediately what manner of one he was.* He that heares & does not, is like him, that eates and thriues not.

Fiftly, because the blessing cometh from aboue, we ought therefore earnestly to begge a blessing of God vpon the knees of our soules, that his word may take deepe roote in our hearts downewards, and bring forth fruit plentifully in our liues vpwads; and that as the Sunne doth whiten cloth, resolueth the snow, melt the hardest



dest yce, and giue light vnto the world, so his word may melt our hearts, and whiten them; and so dispell the darkenesse of our mindes, as that we may repent of all our sins, and see the riches of his grace, and may haue light to come out of the waies of darkenesse, and to walke before him in the wayes of life.

Sixtly, we should set before our eyes that great reward, which God will bestow vpon all such as are fruitfull in good workes, and abound in the fruites of the Spirit. They shall haue heauen, & earth, and all things whatsoeuer are needfull and fitting for them. And the more they doe exceed in grace, the more they shall excell in glory.

Sewenthy, we ought to consider diligently the examples of Gods children, dead and aliue, that haue bene & are full of good fruits, good deeds, and who shine in Christian graces before all other men: and hauing their patterns set before vs (as *scholars* haue their *copies*) we should stir vp our

selues and study to resemble them, yea & go before thē. Many mē thinke skorn that any should go beyond thē in foolish fashions, and vaine attire; wherefore then should we be content through our dronish & heauy disposition that any should strip vs in the race of *Christianity*, and be more plentiful and ranke in bearing the fruits of righteousness, then we our selues are? especially considering that we haue the plough of Gods word, the seed of wholesome doctrine, & the sweet shewers of heauenly counsels, exhortations, admonitions, and dehorrations, as plentifully among vs, as they haue amongst them, and more plentifully too it may be. One man strives to haue as good corne as another: why then should not we labour to be as rich in grace as our brethren?

Lastly, if we would be fruitfull, we must beware of the cares of the world, that they do not like rhornes choke the seed that is sown in vs, & ouershadow it. We must also take heed that it be not washt away with the

the waters of afflictions, & skorched with the burning heat of persecutions. And finally we must take heed of the examples of the wicked, and that sathan & the birds of hel do not steale it from vs, & pick it out of our hearts.

Fourthly, those are to be condemned, that take vpon them the name of Gods field or husbandry, and will needs be reputed his seruants; and yet are either barren as an heath, or fruitfull in nothing, but in the vnfruitful works of darknes; as drunkēnesse, ignorance, couetousnesse, malice, enuy, swearing, pride, idlenesse, and vncleannesse.<sup>h</sup> *The field that receiueth the raine, that fals often on it, and brings forth herbes fit for the husbandman, receiueth a blessing of God: but that which bringeth forth thornes & thistles, is reprovcd, and is neere a curse: and the end of that field is burning.* We are Gods field: his plough hath bene amongst vs fifty yeares together, alwaies going vpon vs. His seed hath bene continually scattered vpon vs all this time. He hath watered vs richly with

Vsc. 4.

h Heb. 6.7  
8.



1 Isa. 5. 5. 6.

the raine of heavenly instructions, and the *Sunne of righteousness* hath all this time shone vpon vs with his most glorious Gospel. Now if we shall bring forth nothing (as too many do) but the thornes of iniquity, the thistles of vngodlinesse, the nettles of fleshly lusts, and the noisome weeds of wickednesse, what can we looke for but a curse? What do we else deserue, but that he should make vs desolate as a desert, and burne vs vp with the fire of his wrath? The Lord said concerning his vineyard in *Iudea*, that because he bestowed much cost vpon it, & it brought forth nothing but wild & sowre grapes, <sup>i</sup> he would take away the hedge thereof, and breake downe the wall. Yea, saith the Lord, *I will lay it wast: briars and thornes shall grow vp: it shall not be cut nor digged: I will also command the cloudes that they raine no raine vpon it.* Wee are Gods *Vineyard* here in *England*: he hath hedged vs about: he hath built a tower, & made a winespresse amongst vs: he hath sent his workemen among vs: he hath enuironed

enuiro<sup>n</sup>ed vs with many outward  
 blessings: he hath set watchmen to  
 keepe vs: and he hath long expected  
 good grapes, and a fruitfull vinetage.  
 But alas, our grapes are generally  
 sowre and wild: our grapes are the  
 grapes of gall, & our clusters are bit-  
 ter: our wine is the poison of Dra-  
 gons, and the cruell gall of aspes. Our  
 ingratitude is great, our enormities  
 are horrible, our wickednesse is abo-  
 minable. We walke according to the  
 stubbornnesse of our harts: we haue  
 made our browes of brasse, and our  
 foreheads of marble. We draw on  
 sin as it were with cart-ropes, & adde  
 drunkennes vnto thirst. Our dealings  
 do testify as much to our faces. All the  
 toile that hath bene taken with vs,  
 doth seeme to be euen lost in the  
 most. The bellows are burnt: the  
 lead is consumed in the fire: the foun-  
 der melteth in vaine. The word of  
 the Prophets is not regarded: the  
 raine of their exhortations runs by vs  
 and is not receiued. And although we  
 be continually dressed, & daily pruned

ned by the word of God as by a sprittle or pruning knife, yet are we full of superfluous branches, & our fruit is rotten, sowre, vnwholesome, & vnpleasant. What may we now expect of God, if he shall deale with vs, as we haue dealt with him, but that he should pull downe his hedge, breake downe his wal, and lay this vineyard waste, and bestow his paines vpon a people, that will bring forth better fruites? Let vs therefore repent before it bee too late: let vs labour against our barrennesse vnto good, & against our vnfruitfull. fruitfulness in that which is euill. Shall we labour that our soile may be good and fertile, and shall we with patience see our soules sterile & vnfruitfull? Can we not endure our gardens to be ouergrowne with weedes, and shall we suffer our heartes to be defaced with sin, which is more stinking and infestant then any weed is, or can be? Shall we desire God to giue vs the first and the latter raine to water our grounds, and shall we not pray him also to water the dry ground



ground of our hearts with the sweet  
shewers of his graces, and to moisten  
and soke vs with the water of his Spi-  
rit? Shal we desire God to shew kind-  
nesse vnto vs in giuing vs the timely  
fruites of the yeare, and shall we be  
vnkind vnto him in keeping frō him  
the timely fruits of our hearts? Do we  
dislike sterility in our groundes, &  
barrennesse in our sheep and kine, &  
shall we not as wel dislike the barren-  
nesse of our hearts, and the spirituall  
sterility of our soules? If we would  
shew our selues to be indeed the field  
of God, and would not shame his  
husbandmen, let vs striue against our  
barrennesse: let vs lay aside all the  
vnfruitfull works of darkenesse: and  
let vs labour to bring forth fruits in  
aboundance beseeming repentance,  
and those that professe themselves to  
be the field of the living God. And  
thus much for the first title.

Chap.

## CHAP . 5 .

*We ought to trim vp our selues. We may  
be sure that God will keepe house with-  
in vs.*



Vfe. 1.

THE vses, which we ought to make of the consideration of the second title, are especially two.

First, considering that we are Gods house, we are taught so to dresse vp our selues, as that we may be pleasing to him, and not offensive. To this end we must remoue those things which are displeasing, and deck our selues with such things as he doth delight in. We must therefore tune the disordered strings of our sinfull soules, & labour for a sweet concent in all our affections, that they may be iointly fixed vpon good and not on euill, & that there may be as little discord & iarring in the as is possible, whiles we continue in these houses of clay. We must yet proceed a little further, labouring with all our power

wer to cleanse our soules & bodies of all filthinesse of sin. We must kill the *spiders* of a poisonfull and rancorous spirit. We must brush downe the *cobwebs* of proud and haughty imaginations, which are mounted vp into the turrets of the head, and eleaue (as it were) to the feeling of the braine. We must by true repentance sweep out of our hearts the *dust* of wickednesse, as couetousnesse, worldly cares, and such like, and cleanse out all vncleanenesse of fornication and fleshly desires. We must let out the *smoake* of iniquity, and purge our selues of all our sins by true remorse, by godly sorrow, and vnfeigned mortification.

<sup>a</sup> O Ierusalem wash thine heart from wickednesse, that thou maist be saued! How long shall thy wicked thoughts remaine within thee? Wash you, <sup>b</sup> make you cleane (saith the Lord: ) take away the euill of your works from before mine eyes, We must not make our selues, who are Gods house, to be the dennes of sins, which like *Theenes* rob him of that honour which is due vnto him. Therefore

a Ier. 4. 14

b Isa. 1. 16



c 2 Chron.  
34. 33.

d 2 Chron.  
29. 16, 18.

c Reu. 1. 6.

fore as good <sup>c</sup> *Iosiah* tooke away all the abominations out of all his countries: so let vs by true repentance remoue al our sins, which are al abominable, out of all the corners of our hearts. And as the <sup>d</sup> *Priests* and *Leuits* cleansed all the *House* of God, and brought out all the vncleanenesse, & threw it into *Kidron*: so let vs which are *spirituall* <sup>e</sup> *Priests* in Gods spirituall *Temple*, cleanse the houses of our hearts of all vncleanenesse of our sins, and condemne and cast them into the pit of hell, that sulphirie lake, from whence they came; that so the workes of the diuell being dissolued & himselfe eiected, he may be past all hope of future entrance and recovery of his former hold; that howsoever he may looke in at the doore, or peep in at the window by his tentations, and dart in a wicked thought, yet he may find no roome swept vp and furnished for him to rest in, and make his mansion. Neither is it sufficient for vs to cleanse our selues of that which doth defile vs: but we must also decke and

and adorne our selues with those things, which are neat and comly. We should therfore strew our hearts with the fresh flowers of Gods graces. We<sup>e</sup> should *decke our selues inwardly with the lowlinesse of mind*. We should hang our soules with the rich arras and costly *tapestry* of holinesse, innocency, and sinceritie. We should perfume our hearts with coales of *Iuniper* and with the *frankincense* of Gods Spirit. We should set open our *windows*, that the blessed Sunne of righteousnesse may shine into vs, to warme and enlighten vs. We should set open the *gates* of our hearts that the king of glory may come in. And finally we should present our selues vnto him, as a liuing and holy sacrifice. We should prepare the *banquet* of an honest heart and a good conscience for him. And we should giue him the best entertainment, that we are able, in all respects. And so doing we shall be pleasing to him, and shall reape exceeding comfort to our selues.

And

1 Pet. 5.5.

And therefore al those are to be repro-  
ued, which professe themselues to be  
the houses of the living God, and yet  
wallow in their sins, as *hogges* in the  
mire, & are full of the dust of wicked-  
nesse, giuing themselues ouer to igno-  
rance, profanenes, worldlinesse, drun-  
kennes, epicurisme, & all vncleanenes.  
These are not the *Temples* of the *Spirit*  
but the tents of the diuell. These are  
not the houses of God, but the taber-  
nacles of wickednesse, the sinks of sin,  
& the cabbins of vncleane spirits; ha-  
uing not onely the fire of sin within  
them, but beeing indeed also compas-  
sed about with the flames thereof on  
euery side. And let them in time take  
heed and come forth. For sin is a fire  
that burneth to destruction. It wor-  
keth both a confusion in the soule, &  
the confusion of the soule. The wa-  
ges thereof is the eternall death both  
of soule and body. *Rom. 6 23.*

Vsc. 2.

Secondly, seeing we are **G O D S**  
house, we may assure our selues that  
he will reside and dwell within vs.  
The Lord will be in his temple for  
euer



euier. Now what a singular comfort should this be to vs alway, in that we haue the great God of heauen and earth residing in vs? What an honour is it to vs that the king of kings should keepe his court continually in vs? Let vs be thankfull to him for this fauour. Be not like the thanklesse *swine*, that swallowes downe the fruit, but lookes not to the tree from whence it fell. And so much for the first doctrine.

## CHAP. 6.

*Men may be Gods House & Husbandry, though they be not so holy as is meet.*



Econdly, in that the Apostle calls the *Corinthians* (who were factious, fleshly, litigious, and something too disorderly) *Gods field & building*; I cōclude, that mē professing Christ, as they did, must not for some enermities be by & by reputed abiects, or men, that are not in grace with God, or as men, that are fallen from God, and cut off from Christ. *David, Salomon, Hezekiah*

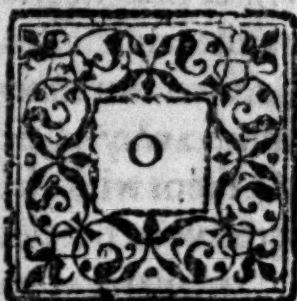
Doct. 2

*kiah* and *Peter* sinned grieuouſly, but yet they were neuer wholly forſaken of God, nor voyde of true grace, though for a time it was caſt as it were into a ſwoone, and lay obſcure, as fire in aſhes, or as the act of reaſon in a man that is ſtarke drunke, or faſt aſleepe. Though thou fauour of the ſmoake of ſin, and be vp to the wayſt in iniquitie, yet if thou labor to come forth, and doſt purge thy ſelfe by penitency, thy caſe is not deſperate, it is not damnable. If thou beſt weake and fleſhly, as theſe *Corinthians* were; yet if thou wilt warre with thy fleſh, and contend againſt thy weakneſſe, if thou doeſt labour conſtantly to ſubdue thy luſts, and doeſt truly repent of thy ſinne ſo ſoone as thou doſt eſpie it, then deſpaire not, but aſſure thy ſelfe that thou art in Gods fauour, and that thou art one of his plants, & a liuing ſtone of his ſpirituall building: and enioying his fauor in this life, thou ſhalt alſo ſee his face to the ſolace of thy ſoule in the life to come. *Amen.*

*Morning*



*Morning prayer for the Family.*



Eternal Lord God,  
 who art great and  
 fearfull, and shew-  
 est mercy to them  
 that loue thee, and  
 keep thy comman-  
 dements : we haue  
 committed iniquity, and haue done  
 wickedly before thine eyes, we haue  
 rebelled against thy Maiesty, & haue  
 transgressed against thy lawes, we  
 haue bin vnmindful of thy mercies, &  
 do continually sin against thee, so that  
 to vs appertaineth open shame, and  
 confusion of face for euer : yet  
 compassion and forgiuenes is in thee,  
 there is mercy with thee that thou  
 maist be feared. Haue mercy therfore  
 vpon vs, we humbly pray thee, and  
 according to the multitude of thy  
 compassions put away our transgressi-

Q

ons



ons. Encline thine care, O Lord, and heare. Looke vpon vs in thy Sonne Christ Iesus, and in him bereconciled to vs. Giue vs the feeling of thy grace, and an assurance of thy princely pardon. Put thy Spirit into our hearts (wee beseech thee) and cause vs to walke in thy waies. Breake our marble hearts asunder, take away their stoninesse, and mollify them with the oile of thy grace. Cause vs to hate & leaue our sinnes, and to warre with all our lusts. Draw vs; and we will run after thee: conuert vs, & we shall be conuerted. Incline our hearts vnto thy testimonies, and keepe vs in thy feare. Teach vs, O Lord, to number our daies, that we may apply our hearts vnto wisdom. Thou art our creatour, forsake not the worke of thine hands. Cause the light of thy countenance to shine vpon vs, and let thy tender mercies come vnto vs. Direct our steps in thy word: stay vs, and we shall be safe. Leaue vs not vnto our selues, but susteine vs by thy grace. Prosper

per the works of our hands, and giue  
successe vnto our labours. Let our go-  
ing out and coming in be blessed, and  
cause thine Angels to protect vs.  
Thou art our Father, provide thou for  
vs, and preserue vs. Thou hast wed-  
ded vs vnto thy selfe as an Husband,  
suffer vs not to goe an whoring from  
thee. Thou hast bene beneficial to vs,  
thou hast giuen vs thy Gospell, thou  
hast sent vs thy Prophets, thou hast  
honored vs with peace and prosperi-  
ty, and hast giuen vs great deliue-  
rances: our health, our friends, our  
liberty, all our being and well being,  
all that we haue, euen all is of thee:  
thou giuest vs our rest in the night,  
thou makest vs sleepe in safety, and  
renewest thy mercies to vs in the  
morning: infinite is thy loue, innu-  
merable are thy fauours toward vs:  
we beseech thee therefore, O Lord,  
giue vs thankfull hearts vnto thy Ma-  
iesty. Open thou our lips, that our  
mourhs may shew forth thy praise: &  
grant vs grace to dedicate our selues  
vnto thee. Blesse (we pray thee) thy  
Q<sup>2</sup> holy

holy Church, and be good vnto thy  
 people. Giue not the soule of thy Tur-  
 cle doue vnto the Beast. Be fauour-  
 able vnto Sion, and build the wals of  
 Ierusalem. Increase thy kingdome, &  
 destroy thine enimes. Blesse thy ser-  
 uant *James* our noble king: find out  
 his enimes, set thy selfe against them,  
 and make his crowne to flourish on  
 his head. Be mercifull (we beseech  
 thee) to all other States amongst vs:  
 giue eare to the cry of thy Saints, & not  
 to the cry of our sins. Grant, O Lord,  
 that we may all of vs serue thee in the  
 vnity of faith with vnanimity of spi-  
 rit, that so glorifying thy name in this  
 world, we may be glorified of thee for  
 euer in the world to come. Heare vs,  
 O Lord, we beseech thee, and  
 grant vs these our requests for  
 the merits of Iesus Christ a-  
 lone; vnto whom with  
 thee and the holy Ghost  
 be rendred all honour,  
 praise, and power  
 this day and  
 for euer.





*Euening prayer for the Family.*



Ratious God and  
mercifull Father  
in Iesus Christ,  
we do here bow  
downe the knees  
of our soules and  
bodies in thy pre-  
sence, offering vp this our Euening  
sacrifice of praise & praier vnto thee,  
giuing thee vnfeigned thanks, for all  
thy fauours towards vs, for electing  
vs vnto eternall life, for creating vs  
according to thine image, for redem-  
ming vs by the bloud of thy Son, for  
sanctifying vs by thine holy Spirit,  
for our health, peace, and liberty, for  
clothing and feeding vs, for protect-  
ing and prospering of vs this present  
day, and for that great and admirable  
deliuerance vouchsafed to this whole  
State and kingdom from that barba-

Q 3

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Novemb. 5  
Anno.  
1605.

rous and bloody confusion, plotted & almost performed by the wicked, the children of Babel: thy name (O Lord) be praised for these and all other thy mercies. Forgiue vs, we beseech thee, our great vnthankfulnesse and all the rest of our sins, our ignorances, wilfulnesse, negligences, presumptions, & all other our transgressions, & rebellions: O Lord, forgiue them all vnto vs for Iesus Christ his sake. Wash them al away in his blood, naile them fast vnto his crosse, & bury thē in his graue. Cloth vs (we pray thee) with his robes, and honour vs with thy Spirit. Worke in vs godly sorrow and remorsefull spirits. Mortify our sinfull lusts, and adorne vs with all thy graces. Open our eyes, that we may see thy will, and incline our hearts to follow it. Direct vs in thy waies, and keepe vs from declining from thee. Teach vs so to frame our liues before thee in this word, that we may liue for euer with thee in the world to come. Be merciful (O Lord, we beseech thee) to thy Church, and

to

to all her faithfull members: comfort them with thy comforts, and enrich them with thy graces. Blesse this kingdome, wherein we live, pardon the sins of all estates amongst vs, and continue thy Gospell to vs, and to our posterity, to the end of the world. Looke vpon thine annointed *James* our souereigne Lord & king: adorne his heart with all regall and Christian vertues, vphold his scepter, prolong his reigne, & laugh his foes to skorne. Blesse our gracious queene *Anne*, Prince *Henry*, and the rest of their princely progeny. Be mercifull to all other orders amongst vs, aswell Ecclesiasticall as Ciuill: and as thou aboundest in thy mercies towards vs, so grant that we may strue to abound in all thankfulnessse towards thee. Finally, O Lord, for our selues; we beseech thee to take vs to thy fatherly protection: pardon the weakenesse of our praiers, watch thou ouer vs to our good, & giue vs such rest & sleep that we may be the fitter enabled to serue thee the next day in our general and speciall



speciall callings. Heare (holy Father)  
from the heauens, and grante vs all  
these our requests for Iesus Christ his  
sake, thine onely Sonne, and our one-  
ly Sauour: to whom with thee and  
thine holy Spirit, one most  
wise, glorious and eternall  
God, berendred all pow-  
er, praise, & glory  
this night &  
for euer.

*Amen.*

*Trin-vni Deo gloria.*

28 MR 59

**FINIS.**

